# מְנוּחַת שָׁלוֹם

## תְּפִלַּת לֵיל שַׁבָּת

# Menuchat Shalom

Late Service for Sabbath Eve

*Arranged by*

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Long Beach, California

שבת"א לפ"ק

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אֶת שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ:

ויקרא יט:ל

Keep My Sabbaths and reverence My sanctuary.

Leviticus 19:30

This is an attempt to present the traditional Sabbath Eve service through an understandable, devotional approach. The Hebrew prayers have been transliterated so that even those who have no knowledge whatever of our sacred tongue will be able to follow the chants and responses. To enable the worshipper to tell at a glance when he is to read, all responses and unison readings are clearly marked. Five variations for five Sabbaths are suggested. They have been used in the synagogue and were found helpful in giving fuller and more meaningful expression to the service.

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# שַׁלְמֵי תוֹדָה

## THANK-OFFERING

It is with pleasure that I record my appreciation to my distinguished teacher, Dr. Shalom Spiegel, Professor of Hebrew Literature, Jewish Institute of Religion, New York, who graciously read the manuscript, and whose criticism and comments have enhanced the usefulness of this book.

My thanks must also go to my friend, Rabbi Bernard Harrison, director, Councils of Jewish Students, Los Angeles, California, for his suggestions and proofreading.

My gratitude indicates no shift of responsibility, however; that rests entirely with me.

The worshippers of Temple Sinai, to whom I minister these seven years, must also receive a debt of gratitude; for three years they gave me the opportunity to experiment with this service in mimeographed form.

Finally, to those who contributed generously and financially fathered this book, my heartfelt thanks. Their names appear elsewhere.

If, through this prayer book, I succeed in touching and winning a few scattered souls for traditional Judaism, my reward will be ample.

I. SHALOM RAVETCH

Ellul 5702
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# PRAYER: MEANING AND VALUE

## I

**SPIRITLESS TEMPLES**

Israel builds temples, but has forgotten his Maker.[1] Our country is dotted with huge and imposing synagogues in which the American Jew takes particular pride;[2] but these exquisite structures all too often house only a handful of worshippers. The art of prayer, the Jews' greatest form of religious expression, is no longer common to all Jews; it is all too quickly being forgotten. Too many Jews no longer know how to pray. When the average Jew enters the house of worship, he seldom contributes to the warmth and glow of religious enthusiasm that once pervaded God's abode. Quite often he is ill at ease; he recites his ritual perfunctorily, and is numbed by the lack of religious ardor of the people about him. Many a worshipper can hardly wait for the end of the service to come, and complains when worship is somewhat longer than usual. Indeed, the temple of the spirit seems dead.

**DETOUR FROM GOD**

Some have contended that religious fervor is in the ascendancy during trying periods, when world confusion is thickest, when Jewish suffering is intense. We are engaged in a grim struggle for our very survival. The mind of man is confused and darkness seems to prevail. But have we moved nearer to God? Have not some cried out in despair against Him because of the spread of injustice and tyranny, conditions which man's complacency alone has permitted to grow? Man himself has created the misery and confusion; man has willfully detoured from the road of life.[3] But many of our "modern" Jews apparently do not understand this. Unschooled in his religious tradition and weaned away from spiritual life, many a Jew too often eschews or abandons the synagogue, impoverishing himself and weakening Judaism. The result is that religious activities are held in derision and our synagogues are becoming more and more empty and desolate, thus endangering the very future of Judaism.

**DECAY OF STUDY**

We have failed, and we know wherein we fell short. In America, the blessed land of the free, bursting with wealth, opportunity, and hope, Judaism found the occasion to develop in freedom. But too many of us spurned this precious privilege. In the mad scramble for wealth, position, and security, the Jew's one salvation, his one sustenance through countless eras—his Torah, his education, has been ignored. Education, the Jew's fundamental activity through the ages, mankind's only hope,[4] has been

relegated to the background and constitutes a minor item in the scheme of American Jewish endeavor. With the elevation of fleshly gods and the degradation of Jewish study has come the gradual dissolution of traditional Judaism. Tragically enough, many a Jew today does not know the raison d'etre of our existence; consequently, to an alarming degree, he is ailing with self-hate and escapism. He may hide these weaknesses behind beautiful synagogue buildings,[5] but he betrays them in his spiritless worship.

**PRAYER BINDS US TO GOD AND MAN**

Not having been reared in the lap of Judaism, too many American Jews no longer understand nor appreciate the importance of prayer.[6] Those of us who do pray know its value and are aware of its efficacy in tying man to God and to all who are created in His image.[7] For prayer not only "binds humanity to God," [8] but binds man to man, affording us the best possible means of cultivating understanding among men by endowing them with a sense of equality.[9] Yet, how explain prayer to the uninitiated?

**PRAYER AN INSTINCT**

Any formal or rigid analysis of the value of prayer must fail. Like God, prayer cannot be talked about. It is a thing of the inner life, of the spirit, and is too sacred and intimate to dissect. We can fix it as an instinct; we can say it is as native a desire to converse with God as it is natural for a child to speak with his parents. But we cannot anatomize it. We know what prayer is when we sense it, when we feel what it means to us, when we are conscious what it does for us. Through prayer man reveals himself to God, even as He revealed Himself to us through His Torah.[10] For us who sense and understand prayer, it is the natural expression of our intimate relationship with our Father. For us who pray,

Prayer is the burden of a sigh,
  The falling of a tear,
The upward glancing of an eye
  When none but God is near.

Prayer is the soul's sincere desire,
  Uttered or unexpressed,—
The motion of a hidden fire
  That trembles in the breast.[11]

This may not be the academician's definition of prayer; it suffices, for it states the essential mood.

But since most things are measured by their worth, the question is frequently asked, "What does prayer do for me?" Prayer can accomplish many things, but the highest type of prayer is not a means to an end, but the end itself.

**COMMUNION WITH GOD**

That prayer is greatest which fulfills our yearning for actual communion with God. True prayer means seeking His presence for the sheer joy of being near Him and feeling Him near us. True prayer means the desire to lose oneself in Him, to be actually in His embrace, to feel His *Schechinah* enveloping us, refreshing us even as water refreshes the tired and heated body.[12] Intuitively, we have the feeling that He enjoys such a prayer;[13] one that asks for nothing but carries with it a longing to become absorbed in Him, insensible to external surroundings. I would call it praying *lishemah,* for its own sake, for its intrinsic value, with no selfish end in mind. Such prayer for communion with God is its own reward and needs no explanation.

There is another type of communion which comes from a sense of helplessness and loneliness. I need a friend and no earthly friend is to be found, so I turn to God.

**THE CONSTANT FRIEND**

Abraham Lincoln was driven many times to his knees by the overwhelming conviction that he had nowhere to go, no one to turn to, but God. In time of despair and desolation we know that in Him we have one Friend who will never forsake us because of caprice, one Friend who is constant in His affection.[14] Ability to pray and communion with God is His own gift of grace and mercy.[15]

In prayer we commune with our people. It helps us develop a sense of oneness with Israel. In fact there is the strong feeling that a prayer which does not include Jewry in its entirety is not prayer.

**COMMUNION WITH ISRAEL**

Prayer, being our strongest weapon in our battle for existence,[16] helps us realize, as nothing else will, that there is a reason for Israel's entity; that the Jew has not struggled against odds in vain; that there is divine purpose in his survival and continuance in the arena of history; that however long or trying his suffering, the future does hold for him a better day, nay, a glorious destiny. Prayer will clothe the Jewish soul with hope for the coming of the LORD's Day, when He will give to the peoples a pure heart to serve Him with one accord, and they shall not learn war any more; when out of a restored Zion, the spiritual workshop of Judaism, once again shall go forth the word of the LORD, and Israel will be a light to the nations.[17]

In addition to communion with God and Israel, prayer will bring us nearer to our fellowmen. For prayer removes selfishness, destroys arrogance, nourishes our beings with humility and our minds with understanding.

**COMMUNION WITH FELLOWMEN**

It is our best means for self-improvement. It develops a good heart, it subdues the beast in man, it brings out the godly qualities in everyone. Prayer develops in us the sense of equality. We pray, and we come to the realization that we are all

children in the eyes of God; we see that neither earthly accomplishments nor misfortune can really elevate or degrade us. We pray, and we know that we are ennobled only by our moral conduct, that only he can ascend the mountain of the LORD who has clean hands and a pure heart.[18]

**PRAYER DEVELOPS RIGHTEOUSNESS**

Such communion with God and man must result in righteous living. Secular education may endow us with a sense of justice; but justice alone is not enough for the maintenance of civilized life. With justice there must be mercy; and earnest prayer, the result of religious education, does clothe us with the sense of mercy, turning our hearts of stone into hearts of flesh, enabling us to feel the woes of our fellowmen and directing us to alleviate their sorrow. In brief, prayer will help us to practice righteousness which is the child of justice and mercy.[19]

**PRAYER URGES ACTION**

Prayer answers "Yes!" to the age-old question, "Am I my brother's keeper?"[20] It develops in us a sense of responsibility for our fellow's misery and urges us to do something about it. It moves us to action for the underprivileged and makes us fight for the suffering.[21] And since such activity usually means battling against selfish interests and struggling against odds, we need only turn to our Shield and Buckler in prayer, and tap His infinite source of wisdom and courage,[22] to be enabled to plan wisely and act bravely in our effort to establish righteousness. Prayer shows us how to bear life's trials and troubles amid the most perplexing circumstances; for

> They who have steeped their souls in prayer
> Can every anguish calmly bear.[23]

God our Father, man our brother—that is the loftiest precept prayer can bring us. It can prepare us for everyday life; its power permeating every human action, does influence us "to do justice, to love kindness, and to walk humbly with our God."[24]

## II

**ANTIQUITY OF JEWISH PRAYERS**

Israel publishes prayer books, but has forgotten prayer.[25] Of no other people can it be said with greater truth that "prayer all his business, all his pleasure praise."[26] Very ancient are the prayers of the Jewish people. So old are they that their origin is shrouded in mystery. Tradition speaks of the antiquity of established prayers and refers their beginnings to the patriarchs.[27] Support for this conjecture is found in the biblical narration that tells of Abraham rising early to meet God;[28] of Isaac meditating at dusk;[29] of Jacob interrupting his journey as night fell.[30] These passages, say the sages, imply that the three daily prayers, morning,

afternoon, and evening were established by the three Fathers.[31] Whether or not these speculations be true, the custom to pray thrice daily seems to be older than written record.[32]

**PUBLIC WORSHIP**

Prayer has its value no matter when or where recited. For

From every place below the skies
The grateful song, the fervent prayer,—
The incense of the heart,—may rise
To heaven, and find acceptance there.[33]

But it is public worship rather than private prayer that has been the sacred practice among Jews. Not that private devotion was ruled out; but the usage has been *tephillah betzibbur,* public worship.[34] In order that our prayer be not selfish, nor directed to petty or narrow ends, Judaism enjoins collective prayer. Praying within the community means learning to pray for the good of the community, indeed for the good of all. Public worship in the synagogue links us with the humblest Jew everywhere. Constancy at public worship deepens Jewish consciousness and awakens us to Jewish responsibilities. The very phraseology of our prayers stresses the importance of public worship. Seldom do we pray for ourselves individually; most frequently for *Kelal Israel,* for the entire Jewish people.

**THE CONSERVATIVE APPROACH**

We must, therefore, do all we can to impress upon our people the full import of public worship. That is why Conservative Rabbis continue to publish independent prayer books. They are convinced that public worship must once again assume its former prominent role. This can be done only by presenting the essence of Jewish worship in intelligible terms. The fact that many attempts are made to present the conservative approach to prayer is no indication that the conservative group is divided. It shows rather a love for tradition and the awareness of the urgent need for saving that tradition by presenting to our uninformed generation an intelligent approach to worship. An understandable interpretation of the traditional service can, if you will, bridge the gap between parents and children.

**FAMILIES DIVIDED**

For the spectacle of the division of families in worship is a sorry one. It points to a great ill in American Jewish life. It is not uncommon to see grandparents attending services in the orthodox *Shul,* parents in the conservative synagogue, and children in the reform temple. I am a strong advocate of two services, early and late; at least, the family will be kept together under one roof.[36]

But late services dare not degenerate into community singing affairs as is the prac-

tice in some synagogues. We must try to inject the spirit of worship and preserve the traditional skeleton of the service. We must retain the more important elements of the service, if it be impossible to go through its entirety. *Oneg Shabbat* should not be set at a time conflicting with public service. Nor can parlor meetings, or "at home" on Sabbath eve or afternoon replace the worship of the synagogue.[37]

**WORSHIP—NOT COMMUNITY SINGING**

Though the important elements in the service must be preserved so that Jewish historical continuity will not be destroyed, the late service must aim for brevity. And in the interest of true worship, brevity is by no means counter to Jewish tradition. Rabbinic literature is replete with suggestions that indicate the practice of brevity wherever it is demanded by circumstances. Perhaps the most classical example is the one that speaks of the disciples of Rabbi Eliezer who complained that one of their colleagues would at times prolong his prayers, while at other times he would shorten them. The teacher found nothing wrong with that, reminding his overzealous students that Moses at one time prayed for forty days and forty nights;[38] while at another time his prayer consisted of exactly five words.[39] As a matter of fact, the rabbis seem to laud the short prayer of the righteous.[40]

**A PLEA FOR BREVITY**

The Rabbis never insisted that the value of prayer is proportionate to its length. The *Havinenu* prayer,[41] which is a brief summary of the middle thirteen benedictions of the *Amidah*,[42] is perhaps the finest plea for shortened worship. It was devised for those whose prayer was not fluent,[43] for those who found it difficult to recite long prayers in Hebrew. This is directly applicable to that large body of American Israel, who unfortunately lack the necessary preparation of early days to enable them to participate intelligently in worship. God Himself seems not to object to shorter prayers under certain adverse conditions. Witness the liberal attitude of our Talmudic teachers who make God rebuke Moses for indulgence in long prayers at the Red Sea. "There is a time for long prayers and a time for short. My children are in misery, the sea shuts them in, the enemy is in hot pursuit, and thou indulgest in lengthy prayers?"[44] Who will say that these conditions do not obtain today? The sea of indifference threatens to overwhelm us, the enemy is in hot pursuit, but the Jew floundering in ignorance, is still complacent. Certainly this is the time to revise and shorten the prayers, while holding to their traditional tenor, in an attempt to save Jews for Judaism.

**TALMUDIC SUPPORT**

There is something else to consider. Years ago when the synagogue was the central

institution in Jewish life and existence was leisurely, the vast body of prayers was welcomed by Jews. It is not so today, and many a Jew insists that services be condensed. Lengthy services seem burdensome to many; and we do have in our tradition the principle that the congregation should not be wearied.[45] We should undoubtedly emulate Rabbi Akiba, who, though he prayed in great length privately, shortened his prayers in public because he deemed it important not to burden the congregation unduly.

**COMPETITION**

We can do no better than close the discussion on brevity by quoting a Rabbinic dictum: It matters not whether one's prayers are long or short, so long as he directs his heart to his Father in heaven.[46] Not length of service but earnestness of prayers recited is important. Worship must be intelligent; it must be eloquent not so much with words as with fire and enthusiasm of the spirit.[47] That is the true meaning of ***avodah balev,*** service of the heart.[48] Whether audible or silent, prayer must proceed from the heart; it must be alive with feeling and understanding.

**SERVICE OF THE HEART**

He who will consider brevity a sacrifice, may find it atoned by greater ***kavvanah***.[49] *Kavvanah* means a penetration into the meaning of words and prayers, an understanding of what we pray for, an attachment to the ideal implied in the prayer recited, and an earnest desire to see its fulfillment. *Kavvanah* means: I am fully aware of the meaning of this prayer and unequivocally subscribe to its message.[50] Without *Kavvanah,* prayer is valueless. And the importance of ***kavvanah*** is so great that we need have no fear about shortening the prayer. The rule must be: Better a little with understanding, than much in ignorance.

**KAVVANAH**

In short, our thoughts must go with the words we utter; our prayers must not resolve into mere lip-service. Often we hear the plea: Come to worship regularly and it will grow on you, attendance will become a habit. While this type of attitude has its value for gathering our people under a Jewish roof on the Sabbath, it is far from commendable. We do have the right to hope that through constancy of attendance, though in the spirit of habit, true piety will eventually result.[51] But this is not the type of worship we should aim for. Making of service attendance a habit, a routine, does not mean worship. At best it is a duty discharged unwillingly and under compulsion. Rabbi Simeon rightly pleads for supplication rather than routine; he appeals against lifeless, mechanical prayer.[52]

**PIETY THROUGH HABIT**

At all times, prophet and sage insisted on ***kavvanah*** in prayer. Before he can

address God, David must put away all the troubles of his kingdom, his mind must be at ease, he must be *ready for prayer*.[53] Jeremiah deplores the fact that people mouth prayer without giving thought to the words uttered.[54] Amos asks Israel not only to return to God, but to make some preparation for that return.[55] On the other hand King Rehoboam could never approach God for he lacked the element of *Kavvanah*.[56]

**KAVVANAH IN BIBLE**

For the Rabbis, prayer called for a definite state of fitness. They taught that one should never rise for prayer in any other than in a humble and serious disposition.[57] One whose mind is trammeled with worldly care dare not pray.[58] An intoxicated person is forbidden to pray because his mind is temporarily deranged and he cannot possibly concentrate on the meaning of the words uttered.[59] Samuel's father upon returning from a journey, would wait three days before undertaking to pray, for his mind had received too many impressions and could not concentrate on prayer.[60] Fluent prayer, which is possible even for the most learned only when all other thoughts are barred from the mind, in itself suggests its being accepted; whereas careless mouthing of prayers in itself indicates that they deserve to be rejected.[61]

**KAVVANAH IN TALMUD**

As no other group in our day, the Hasidim knew how to pray. Their ecstacy, their concentration during prayer, were unparalleled. The "Yud" (Rabbi Jacob Isaac) interpreted proper prayer to be an absolute absorption of self to the extent that one is oblivious to outside stimuli, "that you do not feel a knife thrust into your body."[62] This is ***kavvanah*** at its best; an ideal no man can reach, but for which every mortal should strive.

**HASIDIM ON KAVVANAH**

When the "Apter" (Rabbi Abraham Joshua Heshel) prolonged his prayers unduly, he explained that the very opening words, "I give thanks before Thee,"[63] made him ponder, "Who is He, and who am I to give thanks before the LORD?" Such a sense of unworthiness of appearing before God confronts him long before he can pray.[64] That is *Kavvanah* at its highest.

**LEADS TO HUMILITY**

**BRIDGE TO GOD**

For the Hasid, prayer is the bridge that carries man to God,[65] but that bridge must be solidly built and set in a strong foundation. *Kavvanah* is that foundation.

**HOPE FOR JUDAISM**

Services then, must be so planned, and our traditional prayers so arranged, that we may hope for a regenerated spirit in the "dry bones"[66] of the estranged Jews of our generation.

## III

Israel knows languages, but has forgotten Hebrew. The importance of Hebrew, the language for Jewish prayer, cannot be overstressed. Hebrew is the language of holiness, saturated with sacred memories since the day man first heard the voice of God from Mount Horeb. Even those who do not understand Hebrew are stirred by its rhythm and majestic cadences. Those who know even a little Hebrew will readily conceive how futile, how unreliable even the best translation must be. Often the best translation distorts the fundamental concepts of our faith. No other language can equal Hebrew as a vehicle for prayer. Moreover, Hebrew is common to all Jews, and has been throughout the ages the mortar that cemented Israel. If we are in earnest about keeping the historical continuity of our people, if we want to develop the sense of Jewish oneness, Hebrew is the only instrument for that task.

**USE OF HEBREW**

But Hebrew must sound like Hebrew; words must be pronounced clearly, and not degraded to mumbo jumbo. The Hebrew prayers and responses should not be rushed, and maimed. For the sake of those who do not read Hebrew, every word in the prayer book should be transliterated. The ancient chants and sacred responses would then be easily followed. More than that, through frequent repetition these transliterated prayers will be learned by heart, and thus in turn enable some to *read* and *understand* Hebrew. Others may not remain satisfied with such a minimum requirement of intelligent worship, and will turn to more serious and rewarding study of our language and tradition. Thus they will gain an authentic understanding and feeling for the sacred literature and heritage of Israel. The transliterator's labors will be amply repaid if he were to earn even a few for such study or love of the Holy tongue.

**HEBREW—NOT MUMBO JUMBO**

Supplementary prayers are important and find a place in every service; but they cannot be clothed with the dignity of our ancient *Siddur,* which even a Christian reader found incomparably superior to "the half-dozen or so great liturgies of the world" which he examined.[67] Supplementary prayers, designed for special occasions only, lack the immortal qualities of the standard prayers and should not be included in the prayer book. Many Rabbis often have special prayers in the vernacular, and a good practice it is; but these should be set apart and marked clearly as additions. Printed alongside the sacred Hebrew prayers, these transitory accretions may assume in the eye of the uninstructed some of the sanctity and universal validity of traditional prayers. There is not only the danger that they might overshadow the Hebrew language of the prayers, but also that they

**SUPPLEMENTARY PRAYERS**

might supplant the basic and imperishable teachings of the old prayers with fleeting fashions of the day.

* * * *

The ancient prayers of the *Siddur* deserve ever again to be heard in the Tents of Jacob. The process of recreating the Jewish spirit along traditional lines will be slow and arduous. But we dare not give up hope. We must continue to labor in an effort to re-attune the soul of American Israel to prayer.

# לַעֲבוֹדַת הַבּוֹרֵא

LA'AVODAS-HABORE

# Call To Worship

RABBI'S PRAYER

# מַה־טֹּבוּ

1

*Choir or Rabbi*

מַה־טֹּבוּ אֹהָלֶיךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל: וַאֲנִי בְּרֹב
חַסְדְּךָ, אָבֹא בֵיתֶךָ, אֶשְׁתַּחֲוֶה
אֶל־הֵיכַל קָדְשְׁךָ, בְּיִרְאָתֶךָ: יְיָ,
אָהַבְתִּי מְעוֹן בֵּיתֶךָ, וּמְקוֹם מִשְׁכַּן
כְּבוֹדֶךָ: וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה,
אֶבְרְכָה לִפְנֵי יְיָ עֹשִׂי: וַאֲנִי
תְפִלָּתִי־לְךָ, יְיָ, עֵת רָצוֹן, אֱלֹהִים,
בְּרָב־חַסְדֶּךָ, עֲנֵנִי, בֶּאֱמֶת יִשְׁעֶךָ:

## RABBI'S PRAYER

# MA—TÓVU

1

*Rabbi*

How goodly are thy tents, O Jacob; thy dwellings, O Israel! Through Thine abundant goodness, O God, I enter Thy house and reverently worship Thee in Thy holy temple. O LORD, I love the site of Thy house and the place where Thy glory dwelleth. Bowing down and bending my knee before the LORD, I will worship my Maker. May my prayer be in an acceptable time; in Thine abundant mercy answer me and grant me Thy salvation.

*Choir or Rabbi*

MÁ—TÓVU OHOLÉCHO, YA'AKOV, MISHK'NOSÉCHO, YISRO'EL. VA'ANI, B'ROV—CHASD'CHO, OVO VESÉCHO, ESHTACHAVE EL—HECHAL—KODSH'CHO, B'YIR'OSÉCHO. ADONOI, OHÁVTI M'ON—BESÉCHO, UM'KOM—MISHKAN—K'VODÉCHO. VA'ANI, ESHTACHAVE V'ECHRÓ'O, EVR'CHO LIF'NE—ADONOI—OSI. VA'ANI S'FILOSI—L'CHO, ADONOI, ES—ROTZON, ELOHIM, B'ROV—CHASDÉCHO, ANÉNI, BE'EMES—YISH'ÉCHO.

2

## *RESPONSIVE READING*

*Rabbi*

מַה־טֹּבוּ אֹהָלֶיךָ, יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

*Congregation*

How goodly are thy tents, O Jacob; thy dwellings, O Israel!

*Rabbi*

וַאֲנִי, בְּרֹב חַסְדְּךָ, אָבֹא בֵיתֶךָ, אֶשְׁתַּחֲוֶה אֶל־
הֵיכַל קָדְשְׁךָ, בְּיִרְאָתֶךָ׃

*Congregation*

Through Thine abundant goodness, O God, I enter Thy house and reverently worship Thee in Thy holy temple.

*Rabbi*

יְיָ, אָהַבְתִּי מְעוֹן בֵּיתֶךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ׃

*Congregation*

O LORD, I love the site of Thy house and the place where Thy glory dwelleth.

*Rabbi*

וַאֲנִי, אֶשְׁתַּחֲוֶה וְאֶכְרָעָה, אֶבְרְכָה לִפְנֵי יְיָ עֹשִׂי׃

*Congregation*

Bowing down and bending my knee before the LORD, I will worship my Maker.

*Rabbi*

וַאֲנִי, תְפִלָּתִי לְךָ, יְיָ, עֵת רָצוֹן, אֱלֹהִים, בְּרָב־
חַסְדֶּךָ, עֲנֵנִי, בֶּאֱמֶת יִשְׁעֶךָ׃

*Congregation*

May my prayer be in an acceptable time; in Thine abundant mercy answer me and grant me Thy salvation.

## 2

*RESPONSIVE READING*

***Rabbi***

MA–TŎVU OHOLĔCHO, YA'AKOV, MISHK'NOSĔCHO, YISRO'EL.

***Congregation***

How goodly are thy tents, O Jacob; thy dwellings, O Israel!

***Rabbi***

VA'ANI B'ROV–CHASD'CHO, OVO VESĔCHO, ESHTACHAVE EL–HECHAL–KODSH'CHO, B'YIR'OSĔCHO.

***Congregation***

Through Thine abundant goodness, O God, I enter Thy house and reverently worship Thee in Thy holy temple.

***Rabbi***

ADONOI, OHĂVTI M'ON–BESĔCHO, UM'KOM–MISHKAN–K'VODĔCHO.

***Congregation***

O LORD, I love the site of Thy house and the place where Thy glory dwelleth.

***Rabbi***

VA'ANI, ESHTACHAVE V'ECHRŎ'O, EVR'CHO LIF'NE–ADONOI–OSI.

***Congregation***

Bowing down and bending my knee before the LORD, I will worship my Maker.

***Rabbi***

VA'ANI S'FILOSI–L'CHO, ADONOI, ES–ROTZON, ELOHIM, B'ROV–CHASDĔCHO, ANĔNI, BE'EMES–YISH'ĔCHO.

***Congregation***

May my prayer be in an acceptable time; in Thine abundant mercy answer me and grant me Thy salvation.

לעבודת הבורא

# לְכוּ נְרַנְּנָה

## MEDITATION

**Serve God with joy; worship Him with exultation. When the evil which has made our earth a vale of tears confuses our thoughts and numbs our recognition of His power, we have but to recall the events of the past to see that He is, truly, the God of our salvation. We alone are responsible for the catastrophies of the human family; the disorder and moral upheaval into which our planet has been plunged is of our making. But in His Torah has He shown us the proper path. Through Moses has He indicated the way of life; through Samuel does he plead for His kingship. Each day He says to the children of Adam, "O that you would hearken unto My voice." But the sons of the earth have hardened their hearts, even as at Merivah, and He is weary with our generation. Having banished the Divine from our lives, we wander about in the wilderness of confusion. Never shall we find rest until we have recognized that He is God; all nations must acknowledge Him as the sole ruler who judges all in righteousness and in equity. The LORD is sure to come and will save all who love Him, while all who are drunk with power and crazed with arrogance shall be destroyed in their folly. Light is in store for the righteous; happiness for the upright. Let us, then, revere Him; let us serve Him in holiness. With song upon our lips, with joy in our hearts, come, let us worship our LORD.**

Selected Psalms 95, 98

RESPONSIVE READING

*Rabbi*

לְכוּ נְרַנְּנָה לַיהוָֹה, נָרִיעָה לְצוּר
יִשְׁעֵנוּ׃

*Congregation*

נְקַדְּמָה פָנָיו בְּתוֹדָה, בִּזְמִירוֹת
נָרִיעַ לוֹ׃

*Rabbi*

כִּי אֵל גָּדוֹל יְהוָֹה, וּמֶלֶךְ גָּדוֹל
עַל־כָּל־אֱלֹהִים׃

# L'CHU N'RAN'NO

## MEDITATION

**Serve God with joy; worship Him with exultation. When the evil which has made our earth a vale of tears confuses our thoughts and numbs our recognition of His power, we have but to recall the events of the past to see that He is, truly, the God of our salvation. We alone are responsible for the catastrophies of the human family; the disorder and moral upheaval into which our planet has been plunged is of our making. But in His Torah has He shown us the proper path. Through Moses has He indicated the way of life; through Samuel does he plead for His kingship. Each day He says to the children of Adam, "O that you would hearken unto My voice." But the sons of the earth have hardened their hearts, even as at Merivah, and He is weary with our generation. Having banished the Divine from our lives, we wander about in the wilderness of confusion. Never shall we find rest until we have recognized that He is God; all nations must acknowledge Him as the sole ruler who judges all in righteousness and in equity. The LORD is sure to come and will save all who love Him, while all who are drunk with power and crazed with arrogance shall be destroyed in their folly. Light is in store for the righteous; happiness for the upright. Let us, then, revere Him; let us serve Him in holiness. With song upon our lips, with joy in our hearts, come, let us worship our LORD.**

Selected Psalms 95, 98

*RESPONSIVE READING*

| | |
|---|---|
| *Rabbi* | *Rabbi* |
| Come, let us sing unto the LORD; let us joyfully shout unto the Rock of our salvation. | L'CHU, N'RAN'NO LA'ADONOI, NORÍO L'TZUR—YISH'ÉNU. |
| *Congregation* | *Congregation* |
| Let us come into His presence with thanksgiving; let us joyfully shout unto Him with Psalms. | N'KAD'MO FONOV B'SODO, BIZ'MIROS, NORÍ'A LO. |
| *Rabbi* | *Rabbi* |
| For the LORD is a great God and a great King over all gods. | KI EL—GODOL ADONOI, UMÉLECH—GODOL AL—KOL—ELOHIM. |

*Congregation*

אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי אָרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ:

*Rabbi*

אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ, וְיַבֶּשֶׁת יָדָיו יָצָרוּ:

*Congregation*

בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה, נִבְרְכָה לִפְנֵי יְהוָה עֹשֵׂנוּ:

*Rabbi*

כִּי הוּא אֱלֹהֵינוּ, וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ:

*Congregation*

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ, כִּי נִפְלָאוֹת עָשָׂה:

*Rabbi*

הוֹשִׁיעָה־לּוֹ יְמִינוֹ, וּזְרוֹעַ קָדְשׁוֹ:

*Congregation*

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ:

*Rabbi*

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל:

*Congregation*

The depths of the earth are in His hand; the heights of the mountains are His also.

ASHER B'YODO MECHK'RE—ORETZ, V'SO'AFOS—HORIM LO.

*Rabbi*

The sea is His, for He made it; and His hands formed the dry land.

ASHER—LO HAYOM, V'HU OSOHU, V'YABESHES, YODOV YOT'ZORU.

*Congregation*

Come, let us bow down and bend the knee; let us kneel before the LORD, our Maker.

BO'U NISHTACHAVE, V'NICHRO'O, NIVR'CHO, LIF'NE—ADONOI—OSENU.

*Rabbi*

For He is our God, and we are the people of His pasture and the flock of His hand.

KI HU ELOHENU, VA'ANACHNU AM—MAR'ISO, V'TZON—YODO.

*Congregation*

Sing unto the LORD a new song; for He has done marvelous things.

SHIRU LA'ADONOI SHIR—CHODOSH, KI—NIFLO'OS OSO.

*Rabbi*

His right hand and His holy arm have brought Him victory.

HOSHI'O—LO Y'MINO, UZ'RO'A KODSHO.

*Congregation*

The LORD has made known His salvation; in the sight of nations has He revealed His righteousness.

HODI'A ADONOI Y'SHU'OSO, L'ENE—HAGOYIM GILO TZID'KOSO.

*Rabbi*

He has remembered His graciousness and His faithfulness to the house of Israel.

ZOCHAR CHASDO VE'EMUNOSO L'VES—YISROEL.

*Congregation*

רָאוּ כָל־אַפְסֵי־אָרֶץ, אֵת יְשׁוּעַת אֱלֹהֵינוּ:

*Rabbi*

הָרִיעוּ לַיהוָֹה כָּל־הָאָרֶץ, פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ:

*Congregation*

זַמְּרוּ לַיהוָֹה בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זִמְרָה:

*Rabbi*

בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר, הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָֹה:

*Congregation*

יִרְעַם הַיָּם וּמְלֹאוֹ, תֵּבֵל וְיֹשְׁבֵי בָהּ:

*Rabbi*

נְהָרוֹת יִמְחֲאוּ כָף, יַחַד הָרִים יְרַנֵּנוּ:

*Congregation*

לִפְנֵי יְהוָֹה כִּי בָא לִשְׁפֹּט הָאָרֶץ:

*Rabbi*

יִשְׁפֹּט תֵּבֵל בְּצֶדֶק, וְעַמִּים בְּמֵישָׁרִים:

*Congregation*

All the ends of the earth have seen the salvation of our God.

*Rabbi*

Shout unto the LORD all the earth; jubilantly break forth, exultantly sing praise.

*Congregation*

Sing praise to the LORD with the harp, with the harp and the voice of melody.

*Rabbi*

With trumpets and the sound of the horn, triumphantly shout before the King, the LORD.

*Congregation*

Let the sea roar and the fullness thereof; the world, and all that dwell therein.

*Rabbi*

Let the floods clap their hands; let the mountains sing for joy.

*Congregation*

Behold! The LORD comes to judge the earth.

*Rabbi*

He will judge the world with righteousness, and the peoples with equity.

*Congregation*

RO'U CHOL–AF'SE–ÓRETZ ES–Y'SHU'AS–ELOHÉNU.

*Rabbi*

HORÍ'U LA'ADONOI KOL–HO'ÓRETZ, PITZ'CHU V'RAN'NU V'ZAMÉRU.

*Congregation*

ZAM'RU LA'ADONOI B'CHINOR, B'CHINOR V'KOL–ZIMRO.

*Rabbi*

BACHATZOTZ'ROS V'KOL–SHOFOR, HORÍ'U LIF'NE–HAMELECH–ADONOI.

*Congregation*

YIR'AM HAYOM UM'LOO, TEVEL V'YÓSH'VE–VO.

*Rabbi*

N'HOROS YIMCHA'U–CHOF, YÁCHAD HORIM Y'RANÉNU.

*Congregation*

LIF'NE–ADONOI KI VO LISHPOT HO'ÓRETZ.

*Rabbi*

YISHPOT TEVEL B'TZÉDECK, V'AMIM B'MESHORIM.

# מִזְמוֹר לְדָוִד

Psalm 29

*In Unison*

הָבוּ לַיהוָה בְּנֵי אֵלִים, הָבוּ לַיהוָה
כָּבוֹד וָעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ: קוֹל
יְהוָה עַל הַמָּיִם, אֵל הַכָּבוֹד הִרְעִים,
יְהוָה עַל־מַיִם רַבִּים: קוֹל־יְהוָה
בַּכֹּחַ, קוֹל יְהוָה בֶּהָדָר: קוֹל

# MIZMOR L'DOVID

Psalm 29

*RESPONSIVE READING*

*Rabbi*

Ascribe unto the LORD, O mighty sons, ascribe unto the LORD, glory and strength.

*Congregation*

Ascribe unto the LORD the glory of His name; worship the LORD in the beauty of holiness.

*Rabbi*

Hark! The LORD is upon the waters! The God of glory thunders, the LORD is upon many waters.

*Congregation*

The voice of the LORD is powerful; the voice of the LORD is majestic.

*In Unison*

HOVU LA'ADONOI B'NE–ELIM, HOVU LA'ADONOI KOVOD VO'OZ. HOVU LA'ADONOI K'VOD–SH'MO, HISHTACHAVU LA'ADONOI B'HAD'RAS–KŌDESH. KOL ADONOI AL–HAMŌYIM, EL–HAKOVOD HIR'IM, ADONOI AL–MĀYIM–RABIM. KOL–ADONOI BAKŌ'ACH, KOL-ADONOI BEHODOR. KOL

יְהוָה שֹׁבֵר אֲרָזִים, וַיְשַׁבֵּר יְהוָה
אֶת־אַרְזֵי הַלְּבָנוֹן: וַיַּרְקִידֵם כְּמוֹ
עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים:
קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ: קוֹל
יְהוָה יָחִיל מִדְבָּר, יָחִיל יְהוָה
מִדְבַּר קָדֵשׁ: קוֹל יְהוָה יְחוֹלֵל
אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ
כֻּלּוֹ אֹמֵר כָּבוֹד: יְהוָה לַמַּבּוּל יָשָׁב,
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ
יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

*Rabbi*

Hark! The LORD breaks the cedars, the LORD shatters the cedars of Lebanon.

*Congregation*

He whirls them like a calf; Lebanon and Sirion like a young wild-ox.

*Rabbi*

The voice of the LORD hews out flames of fire.

*Congregation*

Hark! The LORD shakes the wilderness of Kadesh.

*Rabbi*

Hark! The LORD shakes the oaks and strips the forests bare; while in His Temple all say "glory"!

*Congregation*

The LORD sat enthroned at the flood; the LORD is enthroned as King forever.

*Rabbi*

The LORD will give strength to His people; the LORD will bless His people with peace.

ADONOI SHOVER AROZIM, VAY'SHABER ADONOI ES—AR'ZE—HAL'—VONON. VAYARKIDEM K'MO—EGEL L'VONON V'SIRYON K'MO VEN—R'EMIM. KOL—ADONOI CHOTZEV LAHAVOS—ESH. KOL ADONOI YOCHIL MIDBOR, YOCHIL ADONOI MIDBAR—KODESH. KOL ADONOI Y'CHOLEL AYOLOS, VAYECHESOF Y'OROS, UV'HECHOLO, KULO OMER KOVOD. ADONOI LAMABUL YOSHOV VAYÉSHEV ADONOI MÉLECH L'OLOM. ADONOI OZ L'AMO YITEN, ADONOI Y'VORECH ES—AMO VASHOLOM.

# קַבָּלַת שַׁבָּת

KABOLAS-SHABOS

## Welcoming the Sabbath

# לְכָה דוֹדִי

**MEDITATION**

Let us welcome the Sabbath Bride, radiant Queen of the Week, founthead of blessing and peace. The Sabbath brings a message of hope for the coming of the Messianic Era, a happy future for Israel and all men. Despair not at cruelty and hate, for these are but temporary afflictions. Neither feel shame in our humiliation at the hands of tyrants. Let us stand up and shake from us the dust of oppression. Once again let us adorn ourselves with our ancient spiritual dignity, to await anxiously God's eternal Sabbath of peace everlasting. Welcome, indeed, Sabbath Bride, crowning Glory of God's creation.

1

*Choir*

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה:

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הִשְׁמִיעָֽנוּ אֵל הַמְיֻחָד, יְיָ אֶחָד וּשְׁמוֹ אֶחָד, לְשֵׁם וּלְתִפְאֶֽרֶת וְלִתְהִלָּה:

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה, מֵרֹאשׁ מִקֶּֽדֶם נְסוּכָה, סוֹף מַעֲשֶׂה, בְּמַחֲשָׁבָה תְּחִלָּה:

# L'CHO DODI

## MEDITATION

Let us welcome the Sabbath Bride, radiant Queen of the Week, founthead of blessing and peace. The Sabbath brings a message of hope for the coming of the Messianic Era, a happy future for Israel and all men. Despair not at cruelty and hate, for these are but temporary afflictions. Neither feel shame in our humiliation at the hands of tyrants. Let us stand up and shake from us the dust of oppression. Once again let us adorn ourselves with our ancient spiritual dignity, to await anxiously God's eternal Sabbath of peace everlasting. Welcome, indeed, Sabbath Bride, crowning Glory of God's creation.

4

*Choir*

Come forth, my friend, the Bride to meet;
Come, O friend, the Sabbath greet.

L'CHO, DODI, LIK'RAS—KALO,
P'NE—SHABOS N'KAB'LO.

"Observe ye" and "remember" still
The Sabbath thus His holy will
God in one utt'rance did proclaim.
The LORD is One, and One His name
To His renown and praise and fame.

SHOMOR V'ZOCHOR B'DIBUR—ECHOD, HISHMI'ÓNU EL—HAM'YUCHOD, ADONOI ECHOD, USH'MO ECHOD, L'SHEM, UL'SIF'ÉRES, V'LIS'HILO.

Greet we the Sabbath at our door,
Wellspring of blessing evermore,
With everlasting gladness fraught.
Of old ordained, divinely taught,
Last in creation, first in thought.

LIK'RAS—SHABOS L'CHU V'NEL'CHO, KI HI M'KOR—HAB'ROCHO, MEROSH MIKÉDEM N'SUCHO, SOF—MA'ASE B'MACHASHOVO T'CHILO.

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה, קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה, רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא, וְהוּא יַחֲמֹל עָלַיִךְ חֶמְלָה:

הִתְעוֹרְרִי, הִתְעוֹרְרִי, כִּי בָא אוֹרֵךְ, קוּמִי אוֹרִי, עוּרִי, עוּרִי, שִׁיר דַּבֵּרִי, כְּבוֹד יְיָ עָלַיִךְ נִגְלָה:

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַּם בְּשִׂמְחָה וּבְצָהֳלָה, תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה, בּוֹאִי כַלָּה, בּוֹאִי כַלָּה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה:

2

*RESPONSIVE READING*

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה:

*Congregation*

Come forth, my friend, the Bride to meet; come, O friend, the Sabbath greet.

City of holiness, filled are the years;
Up from thine overthrow! Forth from thy fears!
Long hast thou dwelt in the valley of tears,
Now shall God's tenderness shepherd thy ways.

MIKDASH—MÉLECH, IR—M'LUCHO, KÚMI, TZ'I MITOCH HAHAFECHO, RAV LOCH SHÉVES B'ÉMEK—HABOCHO, V'HU YACHAMOL OLÁYICH CHEMLO.

Arouse thyself, awake and shine,
For lo, it comes, the light divine.
Give forth a song, for over thee
The glory of the LORD shall be
Revealed in beauty speedily.

HISOR'RI, HIS'OR'RI, KI VO ORECH, KÚMI, ÓRI, ÚRI, ÚRI, SHIR DABÉRI, K'VOD—ADONOI OLÁYICH NIGLO.

Crown of thy husband, come in peace;
Come, bidding toil and trouble cease!
With joy and cheerfulness abide
Among thy people true and tried,
Thy faithful people — come, O Bride!

BÓ'I V'SHOLOM ATÉRES—BA'ALO, GAM B'SIMCHO UV'TZOHOLO, TOCH EMUNE—AM—S'GULO; BÓ'I CHALO, BÓ'I CHALO.

Come forth, my friend, the Bride to meet;
Come, O friend, the Sabbath greet.

L'CHO, DODI, LIK'RAS—KALO, P'NE—SHABOS N'KAB'LO.

**2**

*RESPONSIVE READING*

*Rabbi*

L'CHO, DODI, LIK'RAS—KALO, P'NE—SHABOS N'KAB'LO.

*Congregation*

Come forth, my friend, the Bride to meet; come, O friend, the Sabbath greet.

*Rabbi*

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הִשְׁמִיעָנוּ אֵל הַמְיֻחָד, יְיָ אֶחָד וּשְׁמוֹ אֶחָד, לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה:

*Congregation*

"Observe ye" and "remember" the Sabbath, thus His holy will God in one utterance did proclaim. The LORD is One, and One His name, to His renown and praise and fame.

*Rabbi*

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה, מֵרֹאשׁ מִקֶּדֶם נְסוּכָה, סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה:

*Congregation*

Greet we the Sabbath at our door, well spring of blessing evermore, with everlasting gladness fraught. Of old ordained, divinely taught, last in creation, first in thought.

*Rabbi*

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה, קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה, רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא, וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה:

*Congregation*

City of holiness, filled are the years. Up from thine overthrow! Forth from thy fears! Long hast thou dwelt in the valley of tears, now shall God's tenderness shepherd thy ways.

*Rabbi*

הִתְעוֹרְרִי, הִתְעוֹרְרִי, כִּי בָא אוֹרֵךְ, קוּמִי אוֹרִי, עוּרִי, עוּרִי, שִׁיר דַּבֵּרִי, כְּבוֹד יְיָ עָלַיִךְ נִגְלָה:

*Congregation*

Arouse thyself, awake and shine, for lo, it comes, the light divine. Give forth a song, for over thee the glory of the LORD shall be revealed in beauty speedily.

*Rabbi*

SHOMOR V'ZOCHOR B'DIBUR—ECHOD, HISHMI'ÓNU EL—HAM'YUCHOD, ADONOI ECHOD, USH'MO ECHOD, L'SHEM, UL'SIF'ÉRES, V'LIS'HILO.

*Congregation*

"Observe ye" and "remember" the Sabbath, thus His holy will God in one utterance did proclaim. The LORD is One, and One His name, to His renown and praise and fame.

*Rabbi*

LIK'RAS—SHABOS L'CHU V'NEL'CHO, KI HI M'KOR—HAB'ROCHO, MEROSH, MIKÉDEM N'SUCHO, SOF—MA'ASE, B'MACHASHOVO T'CHILO.

*Congregation*

Greet we the Sabbath at our door, well spring of blessing evermore, with everlasting gladness fraught. Of old ordained, divinely taught, last in creation, first in thought.

*Rabbi*

MIKDASH—MÉLECH, IR—M'LUCHO, KUMI, TZ'I, MITOCH HAHAFECHO, RAV LOCH SHEVES B'ÉMEK—HABOCHO, V'HU YACHAMOL OLÁYICH CHEMLO.

*Congregation*

City of holiness, filled are the years. Up from thine overthrow! Forth from thy fears! Long hast thou dwelt in the valley of tears, now shall God's tenderness shepherd thy ways.

*Rabbi*

HIS'OR'RI, HIS'OR'RI, KI VO ORECH, KÚMI ÓRI, ÚRI, ÚRI, SHIR DABÉRI, K'VOD—ADONOI OLÁYICH NIGLO.

*Congregation*

Arouse thyself, awake and shine, for lo, it comes, the light divine. Give forth a song, for over thee the glory of the LORD shall be revealed in beauty speedily.

*Rabbi*

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַּם בְּשִׂמְחָה
וּבְצָהֳלָה, תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה, בּוֹאִי כַלָּה,
בּוֹאִי כַלָּה:

*Congregation*

Crown of thy husband, come in peace; come, bidding toil and trouble cease! With joy and cheerfulness abide, among thy people true and tried, thy faithful people— come, O Bride!

*Rabbi*

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה:

*Congregation*

Come forth, my friend, the Bride to meet; come, O friend, the Sabbath greet.

# בִּרְכַּת אֲבֵלִים

(At this point of the service during SHIV'AH, the Week of Mourning, the mourners enter the synagogue and remain standing, while the Rabbi offers them consolation.)

הַמָּקוֹם יְנַחֵם
אוֹתְךָ (אוֹתָךְ, אֶתְכֶם, אֶתְכֶן)
בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם:

*Rabbi*

BO'I V'SHOLOM ATERES—BA'ALO, GAM B'SIMCHO UV'TZOHOLO, TOCH EMUNE—AM—S'GULO, BO'I CHALO, BOI CHALO.

*Congregation*

Crown of thy husband, come in peace; come, bidding toil and trouble cease! With joy and cheerfulness abide, among thy people true and tried, thy faithful people—come, O Bride!

*Rabbi*

L'CHO, DODI, LIK'RAS—KALO, P'NE—SHABOS N'KAB'LO.

*Congregation*

Come forth, my friend, the Bride to meet; come, O friend, the Sabbath greet.

## MOURNER'S BLESSING BIRKAS—AVELIM

(At this point of the service during SHIV'AH, the Week of Mourning, the mourners enter the synagogue and remain standing, while the Rabbi offers them consolation.)

HAMOKOM Y'NACHEM

| When the Mourner is a Man | When the Mourner is a Woman | When there Are Several Mourners | When There Are Several Women Mourners |
|---|---|---|---|
| (OSCHO) | (OSOCH) | (ESCHEM) | (ESCHEN) |

B'SOCH—SH'OR AVELE—TZION VIRUSHOLOYIM.

The All-present comfort you amidst all who mourn for Zion and Jerusalem.

# מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

### MEDITATION

**Though his ways are hidden from us, we shall continue in absolute faith, to offer praise to our God. The days are numbered wherein He will suffer the iniquitous to flourish and the tyrants to prevail. But those whose roots are nourished in virtue shall grow in strength and will live to testify that there is no unrighteousness in our Rock.**

Psalm 92

*Choir or in Unison*

טוֹב לְהוֹדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן:
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, וֶאֱמוּנָתְךָ בַּלֵּילוֹת:
עֲלֵי עָשׂוֹר וַעֲלֵי נָבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי
שִׂמַּחְתַּנִי יְהוָה בְּפָעֳלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:
מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:
אִישׁ בַּעַר לֹא יֵדָע, וּכְסִיל לֹא יָבִין אֶת זֹאת:
בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב וַיָּצִיצוּ כָּל פֹּעֲלֵי
אָוֶן, לְהִשָּׁמְדָם עֲדֵי עַד: וְאַתָּה מָרוֹם לְעֹלָם
יְהוָה: כִּי הִנֵּה אֹיְבֶיךָ יְהוָה, כִּי הִנֵּה אֹיְבֶיךָ
יֹאבֵדוּ, יִתְפָּרְדוּ כָּל פֹּעֲלֵי אָוֶן: וַתָּרֶם כִּרְאֵים

# MIZMOR, SHIR L'YOM—HASHABOS

## MEDITATION

**Though his ways are hidden from us, we shall continue in absolute faith, to offer praise to our God. The days are numbered wherein He will suffer the iniquitous to flourish and the tyrants to prevail. But those whose roots are nourished in virtue shall grow in strength and will live to testify that there is no unrighteousness in our Rock.**

Psalm 92

*Rabbi or in Unison*

It is good to give thanks to Thee, O LORD, and to sing praise to Thy name, O Most High; to declare Thy loving kindness in the morning, and Thy faithfulness every night, upon a ten-stringed instrument, and upon a psaltery; with a solemn sound upon the harp. For Thou hast made me glad, O LORD, by Thy work; I will joyfully sing of the works of Thy hands. How great are Thy deeds, O LORD! Thy thoughts are very deep! A stupid man knows not, neither does a fool understand this: When the wicked spring up as grass, and the workers of evil flourish, it is that they may be destroyed forever. But Thou art on high forevermore, O LORD! For, lo, Thine enemies shall perish; all the workers of iniquity shall surely be scattered. But my horn hast Thou ex-

*Choir or in Unison*

TOV L'HODOS LA'ADONOI, UL'ZAMER L'SHIM'CHO ELYON. L'HAGID BABÓKER CHASDÉCHO, VE'EMUNOS'CHO BALELOS. ALE—OSOR VA'ALE—NÓVEL, ALE—HIGOYON—B'CHINOR. KI SIMACHTÁNI ADONOI B'FO'OLECHO, B'MA'ASE—YODÉCHO ARANEM. MA—GOD'LU MA'ASÉCHO ADONOI, M'OD—OM'KU MACHSH'VOSÉCHO. ISH—BÁ'AR LO—YEDO, UCH'SIL LO—YOVIN ES—ZOS. BIF'RÓ'ACH R'SHO'IM K'MO—ÉSEV, VAYOTZÍTZU KOL—PÓ'ALE—ÓVEN, L'HISHOM'DOM ADE—AD. V'ATO, MOROM—L'OLOM, ADONOI. KI HINE OI'VÉCHO ADONOI, KI—HINE OI'VÉCHO YOVÉDU, YISPOR'DU KOL—PÓ'ALE—ÓVEN. VATÓREM KIR'EM

קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט עֵינִי
בְּשׁוּרָי, בַּקָּמִים עָלַי מְרֵעִים, תִּשְׁמַעְנָה אָזְנָי:
צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה, בְּחַצְרוֹת אֱלֹהֵינוּ
יַפְרִיחוּ: עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים
וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד כִּי יָשָׁר יְהוָה,
צוּרִי, וְלֹא עַוְלָתָה בּוֹ:

# יי מָלָךְ

Psalm 93

1

*Rabbi or in Unison*

יְהוָה מָלָךְ, גֵּאוּת לָבֵשׁ, לָבֵשׁ יְהוָה, עֹז
הִתְאַזָּר, אַף־תִּכּוֹן תֵּבֵל, בַּל תִּמּוֹט: נָכוֹן
כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת יְהוָה,
נָשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דָּכְיָם: מִקֹּלוֹת
מַיִם רַבִּים, אַדִּירִים, מִשְׁבְּרֵי־יָם, אַדִּיר בַּמָּרוֹם
יְהוָה: עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד, לְבֵיתְךָ נַאֲוָה־
קֹדֶשׁ, יְהוָה, לְאֹרֶךְ יָמִים:

alted like that of the wild ox; I am anointed with fresh oil. Mine eye gazed on them that lie in wait for me, mine ears heard the evil-doers that rise up against me. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Planted in the house of the LORD, they shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be full of sap and richness; to declare: the LORD is upright, my Rock, in whom there is no unrighteousness.

KARNI, BALŎSI B'SHĔMEN—RA'ANON. VATABET ENI B'SHUROI, BAKOMIM—OLAI M'RE'IM TISH'MĂNO OZNOĬ TZADIK KATOMOR YIFROCH, K'EREZ BAL'VONON YISGE. SH'SULIM B'VES—ADONOI, B'CHATZ'ROS—ELOHĔNU YAFRICHU. OD Y'NUVUN B'SEVO, D'SHENIM V'RA'ANAIM YIH'YU. L'HAGID KI—YOSHOR—ADONOI, TZURI V'LO AVLŎSO BO.

## ADONOI MOLOCH

Psalm 93

1

*Rabbi*

The LORD reigns; He is clothed in majesty; He has girded Himself with strength. The world is firmly fixed.

Thy throne is established of old; Thou art from everlasting. The floods have lifted up their voice, O LORD. Let the floods lift up their roaring. Above the sound of many waters, mighty breakers of the sea, mightiest on high is the LORD.

Thy testimonies are very sure; holiness becomes Thy house, O LORD, for evermore.

*Rabbi or in Unison*

ADONOI MOLOCH, GE'US LOVESH, LOVESH ADONOI, OZ HIS'AZOR, AF—TIKON TEVEL, BAL—TIMOT. NOCHON KIS'ACHO ME'OZ, ME'OLOM ŎTO. NOS'U N'HOROS ADONOI, NOS'U N'HOROS KOLOM, YIS'U N'HOROS DOCHYOM. MIKOLOS — MĂYIM — RABIM, ADIRIM, MISHB'RE—YOM, ADIR BAMOROM ADONOI. EDOSĔCHO NE'EM'NU—M'OD, L'VES'CHO NO'AVO—KŎDESH, ADONOI, L'ŎRECH—YOMIM.

2

*RESPONSIVE READING*

*Rabbi*

יְהֹוָה מָלָךְ, גֵּאוּת לָבֵשׁ, לָבֵשׁ יְהֹוָה, עֹז הִתְאַזָּר ;

*Congregation*

The LORD reigns; He is clothed in majesty; He has girded Himself with strength.

*Rabbi*

אַף־תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט. נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה :

*Congregation*

The world is firmly fixed. Thy throne is established of old; Thou art from everlasting.

*Rabbi*

נָשְׂאוּ נְהָרוֹת יְהֹוָה, נָשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דָּכְיָם :

*Congregation*

The floods have lifted up their voice, O LORD. Let the floods lift up their roaring.

*Rabbi*

מִקֹּלוֹת מַיִם רַבִּים, אַדִּירִים, מִשְׁבְּרֵי־יָם, אַדִּיר בַּמָּרוֹם יְהֹוָה :

*Congregation*

Above the sound of many waters, mighty breakers of the sea, mightiest on high is the LORD.

*Rabbi*

עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד, לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ, יְהֹוָה, לְאֹרֶךְ יָמִים :

*Congregation*

Thy testimonies are very sure; holiness becomes Thy house, O LORD, for evermore.

2

## *RESPONSIVE READING*

*Rabbi*

ADONOI MOLOCH, GE'US LOVESH, LOVESH ADONOI, OZ HIS'AZOR.

*Congregation*

The LORD reigns; He is clothed in majesty; He has girded Himself with strength.

*Rabbi*

AF–TIKON TEVEL, BAL–TIMOT. NOCHON KIS'ACHO ME'OZ, ME'OLOM ÓTO.

*Congregation*

The world is firmly fixed. Thy throne is established of old; Thou art from everlasting.

*Rabbi*

NOS'U N'HOROS ADONOI, NOS'U N'HOROS KOLOM, YIS'U N'HOROS DOCHYOM.

*Congregation*

The floods have lifted up their voice, O LORD. Let the floods lift up their roaring.

*Rabbi*

MIKOLOS–MÁYIM–RABIM, ADIRIM MISHB'RE–YOM, ADIR BAMOROM ADONOI.

*Congregation*

Above the sound of many waters, mighty breakers of the sea, mightiest on high is the LORD.

*Rabbi*

EDOSÉCHO NE'EM'NU–M'OD, L'VES'CHO NO'AVO–KÓDESH, ADONOI, L'ÓRECH–YOMIM.

*Congregation*

Thy testimonies are very sure; holiness becomes Thy house, O LORD, for evermore.

# בַּמֶּה מַדְלִיקִין

(The following passages are omitted on a Festival or on Sabbath immediately following a Festival.)

*Rabbi*

(Reads one section)

1

בַּמֶּה מַדְלִיקִין? רַבִּי טַרְפוֹן אוֹמֵר, אֵין
מַדְלִיקִין אֶלָּא בְּשֶׁמֶן זַיִת בִּלְבָד:
הַמְכַבֶּה אֶת־הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא
מִפְּנֵי עוֹבְדֵי כוֹכָבִים, מִפְּנֵי לִסְטִים,
מִפְּנֵי רוּחַ רָעָה, אוֹ בִּשְׁבִיל הַחוֹלֶה
שֶׁיִּישָׁן, פָּטוּר: כְּחָס עַל הַנֵּר, כְּחָס עַל
הַשֶּׁמֶן, כְּחָס עַל הַפְּתִילָה, חַיָּב:

2

שְׁלשָׁה דְבָרִים צָרִיךְ אָדָם לוֹמַר
בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה.
עִשַּׂרְתֶּם, עֵרַבְתֶּם, הַדְלִיקוּ אֶת הַנֵּר:

# BAME MADLIKIN

(The following passages are omitted on a Festival or on Sabbath immediately following a Festival.)

*Rabbi*

(Reads one section)

1

What may be used to light the Sabbath lamp? Rabbi Tarphon says: One may use naught else but olive oil. Only he is absolved who extinguishes the Sabbath light because of fear of the heathens, or of a storm, or to enable the sick to sleep. But if his object be to save the lamp, the oil, or the wick, he violates the Sabbath law.

The lesson implied in this Mishnaic passage is clear. Judaism is a religion of life; its laws and customs may be temporarily put aside when life itself is in danger. But gratefully ought we guard the flame of Jewish tradition in lands where freedom's sun sheds its bright rays upon us! Therefore, let us guard God's light, the Torah.

BAME MADLIKIN? RABBI—TARPHON OMER, EN—MADLIKIN ELO B'SHĔMEN—ZĂ'YIS BIL'VOD. HAM'CHABE—ES—HANER MIP'NE SHEHU—MISYORE MIP'NE—OV'DE—CHOCHOVIM, MIP'NE—LISTIM, MIP'NE—RŬACH—RO'O. OBISH'VIL—HACHOLE SHEYISHON, POTUR, K'CHOS—AL—HANER, K'CHOS—AL—HASHĔMEN, K'CHOS—AL—HAP'SILO, CHAYOV.

2

Three things must a man say to his household on Sabbath Eve towards dusk! "Have you separated the tithe? Have you made the Eruv? Kindle the Sabbath lamp!"

These three expressions taken from Mishnah Shabos may be interpreted symbolically to mean that before welcoming the Sabbath, every one of us must reflect upon our three most important duties. Have we given charity according to our means? Are we attempting by our daily conduct to teach the

SH'LOSHO—D'VORIM TZORICH ODOM LOMAR B'SOCH—BESO ĔREV—SHABOS IM—CHASHECHO: I'SARTEM? ERAVTEM? HADLĬKU ES—HANER!

3

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא,
תַּלְמִידֵי חֲכָמִים, מַרְבִּים שָׁלוֹם בָּעוֹלָם,
שֶׁנֶּאֱמַר, וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ, וְרַב
שְׁלוֹם בָּנָיִךְ: אַל תִּקְרֵי, בָּנַיִךְ, אֶלָּא
בּוֹנָיִךְ: שָׁלוֹם רָב, לְאֹהֲבֵי תוֹרָתֶךָ,
וְאֵין לָמוֹ מִכְשׁוֹל: יְהִי־שָׁלוֹם
בְּחֵילֵךְ, שַׁלְוָה, בְּאַרְמְנוֹתָיִךְ:

world our responsibility for our fellowmen? Are we doing all we can to keep the light of our faith and Torah shining brightly? The future happiness of man, or as our Rabbis term it, the Eternal Sabbath, can be only of our making. We must strive to establish for all the children of God, Economic Security, Social Justice, and Spiritual Freedom. We must develop faith in ourselves, faith in our fellowmen, faith in God.

3

Rabbi Elazar quoted Rabbi Hanina: "Scholars can increase the peace of the world." The Rabbi says in effect that only a world order built upon spiritual foundations can bring about eternal and uninterrupted peace. That is what Isaiah meant when he said: "All thy children shall be taught by the LORD, and great shall be the peace of thy children." Read not BANAICH, thy children, but BONAICH, thy builders. Decency and democracy can reign supremely only when all men upon earth will live in accordance with the lofty ideals of God's teaching. In the words of the Psalmist, "Great peace have they who love Thy law; no obstacles confront them. (Then will there be) peace within thy walls, and prosperity within thy palaces."

OMAR RABBI—EL'OZOR, OMAR RABBI—CHANINO, TALMIDE—CHACHOMIM MARBIM SHOLOM B'OLOM; SHENE'EMAR, V'CHOL—BONÁICH LIMUDE—ADONOI, V'RAV—SH'LOM BONÓICH. AL TIK'RO BONÁICH, ELO BOWNÁICH. SHOLOM—ROV L'OHAVE—SOROSÉCHO, V'EN—LÓMO MICHSHOL. Y'HI SHOLOM B'CHELECH, SHALVO B'ARM'NOSÓICH.

# מַעֲרִיב

MA'ARIV

# Evening Service

# בָּרְכוּ

(Congregation Rises; Rabbi Faces Ark)

**MEDITATION**

**Let us glorify the LORD, the Blessed source of all blessings; to Him, and to Him alone all praise is due forever and ever.**

*Rabbi and Choir*

## בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

*Choir and Congregation*

## בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

*Rabbi's Prayer, or the Following*

(Congregation is Seated)

*In Unison*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
בִּדְבָרוֹ מַעֲרִיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ
שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים, וּמַחֲלִיף
אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ: בּוֹרֵא יוֹם
וָלָיְלָה, גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־
אוֹר, וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה, וּמַבְדִּיל בֵּין
יוֹם וּבֵין לָיְלָה, יְיָ צְבָאוֹת שְׁמוֹ:

# BOR'CHU

(Congregation Rises; Rabbi Faces Ark)

**MEDITATION**

**Let us glorify the LORD, the Blessed source of all blessings; to Him, and to Him alone, all praise is due forever and ever.**

*Rabbi and Choir*

Praise ye the Blessed LORD!

BOR'CHU ES–ADONOI HAM'VOROCH.

*Choir and Congregation*

Praised be the Blessed LORD forever and ever.

BORUCH ADONOI HAM'VOROCH L'OLOM–VO'ED.

(Congregation is seated)

*Rabbi's Prayer, or the following in Hebrew or English*

*In Unison*

We bless Thee, our God, Eternal Ruler of the universe, at whose command evening darkness slowly falls. With wisdom hast Thou set the rhythmic change of time and season; with understanding hast Thou fixed the celestial path of the heavenly host. After a day of labor, Thou bringest night with its blessed rest.

*In Unison*

BORUCH ATO ADONOI, ELOHÉNU MÉLECH–HO'OLOM, ASHER BID'VORO MA'ARIV–AROVIM, B'CHOCHMO POSÉ'ACH–SH'ORIM, UVIS'VUNO M'SHANE–ITIM, UMACHALIF ES–HAZ'MANIM, UM'SADER ES–HAKOCHOVIM B'MISHM'ROSEHEM BOROKÍ'A KIR'TZONO. BORE YOM VOLÓYLO; GOLEL OR MIP'NE–CHÓSHECH, V'CHÓSHECH MIP'NE–OR; UMA'AVIR YOM UMEVI LÓYLO, UMAVDIL BEN–YOM UVEN–LÓYLO. ADONOI–TZ'VO'OS SH'MO.

*Rabbi*

אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרָבִים:

*Congregation*

## אָמֵן

# אַהֲבַת עוֹלָם

*Choir or Rabbi*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ, עַל־כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד, כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה:

*Rabbi*

וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים, בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Congregation*

## אָמֵן

*Rabbi*

We thank Thee, ever-living God, for the evening peace and quietude.

*Rabbi*

EL—CHAI—V'KAYOM TOMID YIMLOCH OLÉNU L'OLOM—VOED. BORUCH ATO ADONOI, HAMA'ARIV—AROVIM.

*Congregation*

AMEN!

*Congregation*

OMEN.

## AHAVAS OLOM

*Rabbi*

Thine eternal love for Israel hast Thou shown by revealing to them law and commandment, statute and ordinance. In the face of all tribulation, Thy Torah has been our rock; it has preserved us through the ages. Therefore shall we continue to meditate upon Thy teachings at all times.

*Choir or Rabbi*

AHAVAS—OLOM BES—YISROEL AM'CHO OHÓVTO. TORO UMITZVOS, CHUKIM UMISHPOTIM OSÓNU LIMĀD'TO. AL—KEN ADONOI ELOHÉNU, B'SHOCHBÉNU UV'KUMÉNU NOSÍ'ACH B'CHUKÉCHO, V'NISMACH B'DIV'RE—SOROSÉCHO, UV'MITZVOSÉCHO L'OLOM—VOED. KI HEM CHAYÉNU, V'ÓRECH—YOMÉNU, UVOHEM NEH'GE YOMOM VOLÓYLO.

*Rabbi*

May Thy love never depart from us, O Lover of all righteous people.

*Rabbi*

V'AHAVOS'CHO AL—TOSIR MIMÉNU L'OLOMIM. BORUCH ATO ADONOI, OHEV AMO YISROEL.

*Congregation*

AMEN!

*Congregation*

OMEN

# שְׁמַע

(Congregation Rises; Rabbi Faces Ark)

*In Unison*

We rise to glorify Thee, O LORD! Together with seas and lands, stars and spaces, we acclaim Thee as the sole Ruler of the universe. We join Thy celestial chorus sounding Thy praise and proclaiming Thine infinite and boundless UNITY. To Thee all things allegiance owe.

*Rabbi*

Let us acknowledge our faith in our Creator, the ONE GOD, High and Lofty, who inhabits eternity, whose name is HOLY. He ALONE is GOD, there is none else.

*Rabbi, then Choir and Congregation*

## שְׁמַע יִשְׂרָאֵל, יְהוָֹה אֱלֹהֵינוּ, יְהוָֹה אֶחָד:

*Congregation in an Undertone*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

(Congregation is Seated)

# Our Faith

## SH'MA

(Congregation Rises; Rabbi Faces Ark)

*In Unison*

**We rise to glorify Thee, O LORD! Together with seas and lands, stars and spaces, we acclaim Thee as the sole Ruler of the universe. We join Thy celestial chorus sounding Thy praise and proclaiming Thine infinite and boundless UNITY. To Thee all things allegiance owe.**

*Rabbi*

**Let us acknowledge our faith in our Creator, the ONE GOD, High and Lofty, who inhabits eternity, whose name is HOLY. He ALONE is GOD, there is none else.**

*Rabbi, then Choir and Congregation*

Deuteronomy 6:4-9

Hear, O Israel, the Lord our God, the Lord is One.

SH'MA YISRO'EL, ADONOI ELOHENU, ADONOI ECHOD!

*Congregation in an Undertone*

Blessed be His glorious kingdom forever and ever.

BORUCH SHEM-K'VOD-MAL'CHUSO L'OLOM-VOED.

(Congregation is Seated)

# וְאָהַבְתָּ

1

*Rabbi or in Unison*

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל
לְבָבְךָ, וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם
לְבָנֶיךָ, וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ,
וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ
לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל
מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

# V'OHAVTO

1

*Rabbi*

And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

*Rabbi or in Unison*

V'OHAVTO ES–ADONOI ELOHECHO B'CHOL–L'VOV'CHO, UV'CHOL–NAFSH'CHO, UV'CHOL–M'ODECHO. V'HOYU HAD'VORIM HO'ELE ASHER ONOCHI M'TZAV'CHO HAYOM AL–L'VOVECHO. V'SHINANTOM L'VONECHO, V'DIBARTO BOM B'SHIVT'CHO B'VESECHO, UV'LECHT'CHO VADERECH, UV'SHOCHB'CHO, UV'KUMECHO. UK'SHARTOM L'OS AL–YODECHO, V'HOYU L'TOTOFOS BEN–ENECHO. UCH'SAVTOM AL–M'ZUZOS–BESECHO, UVISH'ORECHO.

2

## *RESPONSIVE READING*

*Rabbi*

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ,
וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ:

*Congregation*

And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

*Rabbi*

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל לְבָבֶךָ:

*Congregation*

And these words, which I command thee this day, shall be upon thy heart

*Rabbi*

וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ,
וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ, וּבְקוּמֶךָ:

*Congregation*

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.

*Rabbi*

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת
בֵּין עֵינֶיךָ:

*Congregation*

And thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes.

*Rabbi*

וּכְתַבְתָּם עַל מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

*Congregation*

And thou shalt write them upon the door-posts of thy house, and upon thy gates.

2

## *RESPONSIVE READING*

*Rabbi*

V'OHAVTO ES-ADONOI ELOHECHO, B'CHOL-L'VOV'CHO, UV'CHOL-NAFSH'CHO, UV'CHOL-M'ODECHO.

*Congregation*

And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

*Rabbi*

V'HOYU HAD'VORIM HO'ELE ASHER ONOCHI M'TZAV'CHO HAYOM AL-L'VOVECHO.

*Congregation*

And these words, which I command thee this day, shall be upon thy heart.

*Rabbi*

V'SHINANTOM L'VONECHO, V'DIBARTO BOM B'SHIVT'CHO B'VESECHO, UV'LECHT'CHO VADERECH, UV'SHOCHB'CHO, UV'KUMECHO.

*Congregation*

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.

*Rabbi*

UK'SHARTOM L'OS AL-YODECHO, V'HOYU L'TOTOFOS BEN-ENECHO.

*Congregation*

And thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes.

*Rabbi*

UCH'SAVTOM AL-M'ZUZOS-BESECHO, UVISH'ORECHO.

*Congregation*

And thou shalt write them upon the door-posts of thy house, and upon thy gates.

Deuteronomy 11:21

*Rabbi*

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָֹה לַאֲבֹתֵיכֶם, לָתֵת לָהֶם,
כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

Numbers 15:38-41

*In Unison*

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְעָשׂוּ לָהֶם צִיצִת, עַל־
כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם: וּרְאִיתֶם, וּזְכַרְתֶּם אֶת־
כָּל מִצְוֹת יְהוָֹה, וַעֲשִׂיתֶם אֹתָם, וְלֹא תָתֻרוּ
אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים
אַחֲרֵיהֶם:

*Rabbi*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי, וִהְיִיתֶם
קְדשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָֹה אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים,

**אֲנִי יְהוָֹה אֱלֹהֵיכֶם אֱמֶת:**

Deuteronomy 11:21

*Rabbi*

That your life and the life of your children may be long in the land which the LORD swore to your fathers, to be theirs for ever.

*Rabbi*

L'MÁ'AN YIRBU Y'MECHEM VIME-V'NECHEM AL-HO'ADOMO ASHER NISHBA ADONOI LA'AVOSECHEM, LOSES-LOHEM KIY'ME-HASHOMÁYIM AL-HO'ÓRETZ.

Numbers 15:38-41

*In Unison*

And the children of Israel shall make for themselves tassels on the four corners of their garments. And you shall look upon these tassels, and be reminded to forsake the wanton desires of your heart.

*In Unison*

V'OSU LOHEM B'NE-YISROEL TZITZIS AL-KAN'FE-VIG'DEHEM L'DOROSOM. UR'ISEM UZ'CHARTEM ES-KOL-MITZVOS ADONOI, VA'ASISEM OSOM, V'LO SOSÚRU ACHARE-L'VAV'CHEM V'ACHRE-ENECHEM ASHER-ATEM ZONIM-ACHAREHEM.

*Rabbi*

That you shall remember and do My commandments, and be holy before your God, who brought you out of the land of Egypt:

I, THE LORD YOUR GOD, AM TRUE AND FAITHFUL!

*Rabbi*

L'MÁ'AN TIZK'RU VA'ASISEM ES-KOL-MITZVOSOI, VIH'YISEM K'DOSHIM LELOHECHEM. ANI ADONOI ELOHECHEM ASHER HOTZÉSI, ES'CHEM ME'ERETZ-MITZRÁYIM, LIH'YOS LOCHEM LELOHIM.

ANI ADONOI ELOHECHEM EMES.

# אֱמֶת וֶאֱמוּנָה

*RESPONSIVE READING*

*Rabbi*

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

*Congregation*

הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵּנוּ, הַגּוֹאֲלֵנוּ מִכַּף כָּל־הֶעָרִיצִים.

*Rabbi*

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל־אֹיְבֵי נַפְשֵׁנוּ.

*Congregation*

הָעֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר, וְנִפְלָאוֹת עַד־אֵין מִסְפָּר.

*Rabbi*

הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ.

*Congregation*

הָעֹשֶׂה־לָּנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם.

## *RESPONSIVE READING*

| | |
|---|---|
| *Rabbi* | *Rabbi* |
| It is everlastingly true that Thou alone art God, and there is none else. | EMES VE'EMUNO KOL–ZOS V'KAYOM OLÉNU, KI–HU–ADONOI–ELOHÉNU V'EN–ZULOSO, VA'ANÁCHNU YISROEL AMO. |
| *Congregation* | *Congregation* |
| Thou hast delivered us from the hands of tyrants, and redeemed us from the hands of oppressors. | HAPODÉNU MIYAD–M'LOCHIM, MALKÉNU, HAGO'ALÉNU MIKAF–KOL–HE'ORITZIM. |
| *Rabbi* | *Rabbi* |
| Thou hast meted out punishments to our adversaries, and avenged all who would crush our souls. | HO'EL HANIFRO LÓNU MITZORÉNU, V'HAM'SHALEM G'MUL L'CHOL–OY'VE–NAFSHÉNU. |
| *Congregation* | *Congregation* |
| Innumerable wonders, beyond human ken, hast Thou wrought for us. | HO'OSE G'DOLOS AD–EN–CHÉKER, V'NIFLO'OS AD EN–MISPOR. |
| *Rabbi* | *Rabbi* |
| In the darkest of moments, Thou hast preserved our souls, and hast not suffered our feet to stumble. | HASOM NAFSHÉNU BACHAYIM, V'LO NOSAN LAMOT RAGLÉNU. |
| *Congregation* | *Congregation* |
| As Thou hast lovingly watched over us in the night of the Egyptian oppression, so mayest Thou mercifully sustain us in every hour of trial. | HO'ÓSE LÓNU NISIM UN'KOMO B'FAR'O, VAYOTZE ES–AMO–YISROEL MITOCHOM L'CHERUS–OLOM. |

## MEDITATION

Look down upon Israel's affliction; have mercy upon Thy suffering children. Let the spirit of brotherly love rest upon mankind, to the end that cruelty be no more. And may we who enjoy the blessings of freedom, continue to be faithful to Thee and to Thy Torah. May Thy Law of truth unite all Thy children in the bonds of fellowship. Pour Thy grace upon the righteous of all nations, that they may exult in Thy justice.

*Rabbi*

וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ, וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה, בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם:

*Choir*

מִי כָמֹכָה בָּאֵלִים יְהֹוָה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא:

*Rabbi*

מַלְכוּתְךָ רָאוּ בָנֶיךָ. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה אֵלִי עָנוּ. וְאָמְרוּ:

*Choir*

יְהֹוָה יִמְלֹךְ לְעֹלָם וָעֶד:

*Rabbi*

וְנֶאֱמַר, כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל:

## MEDITATION

**Look down upon Israel's affliction; have mercy upon Thy suffering children. Let the spirit of brotherly love rest upon mankind, to the end that cruelty be no more. And may we who enjoy the blessings of freedom, continue to be faithful to Thee and to Thy Torah. May Thy Law of truth unite all Thy children in the bonds of fellowship. Pour Thy grace upon the righteous of all nations, that they may exult in Thy justice.**

*Rabbi*

Thou art our Refuge and our Hope. We repeat the words of Moses and the children of Israel who, when they beheld Thy might, rejoiced in Thee and sang:

*Choir*

Who is like Thee among the mighty, O LORD? Who is like Thee, glorious in holiness, awe-inspiring in praise, working wonders?

*Rabbi*

We acknowledge Thee as our sole Ruler, even as our fathers did when Thou didst cleave the sea before Moses; they exclaimed, "This is my God," and sang:

*Choir*

The LORD shall reign for ever and ever.

*Rabbi*

Thou hast redeemed Jacob from hands stronger than his. Redeem, Thou, persecuted Israel and all oppressed peoples. Blessed be Thou, O LORD, Redeemer of Israel.

*Congregation*

AMEN!

*Rabbi*

V'RO'U VONOV G'VUROSO, SHIB'CHU V'HODU LISH'MO. UMAL'CHUSO B'ROTZON KIB'LU ALEHEM. MOSHE UV'NE–YISROEL L'CHO, ONU SHIRO, B'SIMCHO–RABO, V'OM'RU CHULOM:

*Choir*

MI–CHOMÓCHO BO'ELIM ADONOI: MI KOMÓCHO NE'DOR BAKÓDESH, NORO–S'HILOS, ÓSE–FÉLE.

*Rabbi*

MAL'CHUS'CHO RO'U VONÉCHO, BOKÉ'A YOM LIF'NE–MOSHE, ZE ELI ONU V'OM'RU:

*Choir*

ADONOI YIM'LOCH L'OLOM–VO'ED.

*Rabbi*

V'NE'EMAR KI–FODO ADONOI ES–YA'AKOV, UG'OLO MIYAD–CHOZOK–MIMÉNU. BORUCH ATO ADONOI, GO'AL YISROEL.

*Congregation*

OMEN!

# הַשְׁכִּיבֵנוּ

*Choir*

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ
מַלְכֵּנוּ לְחַיִּים, וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ,
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ
לְמַעַן שְׁמֶךָ, וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ
אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעָב, וְיָגוֹן, וְהָסֵר שָׂטָן
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ
תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה, וּשְׁמֹר צֵאתֵנוּ
וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

*Rabbi*

וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ
יִשְׂרָאֵל, וְעַל יְרוּשָׁלָיִם:

*Congregation*

# אָמֵן

# HASH'KIVENU

*Rabbi*

Grant, O Heavenly Father, that we lie down for our nightly rest with a quiet mind; help us to rise again each morning in health and in strength, to take up the duties of the day. Spread over us the tabernacle of Thy peace. Help us to guard Thy counsel that we may avoid the pitfalls of evil. Protect us, O dear Father! Keep far from us sickness, sorrow, and distress. To Thee alone do we look for help and protection.

*Choir*

HASHKIVĒNU ADONOI ELOHĒNU L'SHOLOM, V'HA'AMIDĒNU MALKĒNU L'CHAYIM. UF'ROS OLĒNU SUKAS-SH'LOMĒCHO; V'SAK'NĒNU B'ETZO TOVO MIL'FONĒCHO, V'HOSHI'ĒNU L'MA'AN-SH'MĒCHO. V'HOGEN BA'ADĒNU, V'HOSER ME'OLĒNU OYEV, DĒVER, V'CHĒREV, V'RO'OV, V'YOGON, V'HOSER SOTON MIL'FONĒNU UME'ACHARĒNU. UV'TZEL-K'NOFĒCHO TASTIRĒNU. KI EL SHOM'RĒNU UMATZILĒNU ŌTO, KI EL MĒLECH-CHANUN-V'RACHUM ŌTO. USH'MOR TZESĒNU UVO'ĒNU L'CHAYIM UL'SHOLOM ME'ATO-V'AD-OLOM.

*Rabbi*

Guard us, guide us, and grant us Thy peace, now and forevermore. Blessed be Thou, O Guardian of Israel.

*Congregation*

AMEN.

*Rabbi*

UF'ROS OLĒNU SUKAS-SH'LOMĒCHO. BORUCH ATO ADONOI, HAPORES SUKAS-SHOLOM OLĒNU V'AL-KOL-AMO-YISROEL, V'AL-Y'RUSHOLŌYIM.

*Congregation*

OMEN.

# וְשָׁמְרוּ

Exodus 31:16-17

*Choir*

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת. לַעֲשׂוֹת אֶת־
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִוא לְעֹלָם. כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפַשׁ:

# קַדִּישׁ

*Choir*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא, דִּי־
בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא
וּבִזְמַן קָרִיב, וְאִמְרוּ,

*Congregation*

# אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

*Choir*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא.
בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דִּי־אֲמִירָן בְּעָלְמָא.
וְאִמְרוּ,

*Congregation*

# אָמֵן

## V'SHOM'RU

Exodus 31:16-17

*Rabbi*

Israel must keep the Sabbath, observing it throughout their generations as a perpetual covenant. The Sabbath is a sign between Me and Israel forever that in six days the LORD made heaven and earth, and on the seventh day He rested.

*Choir*

V'SHOM'RU V'NE–YISROEL ES–HASHABOS, LA'ASOS ES–HASHABOS L'DOROSOM B'RIS–OLOM, BENI UVEN–B'NE–YISROEL OS HI L'OLOM. KI–SHESHES–YOMIM OSO ADONOI ES–HASHOMAYIM V'ES–HO'ORETZ, UVAYOM–HASH'VI'I SHOVAS VAYINOFASH.

## KADDISH

*Rabbi*

Extolled and hallowed be the name of our God! May he speedily establish His kingdom in the world that is His creation.

*Choir*

YISGADAL V'YISKADASH SH'ME–RABO, B'OL'MO DI–V'RO CHIR'USE, V'YAMLICH MAL'CHUSE B'CHAYECHON UV'YOMECHON, UV'CHAYE DI–CHOL–BES–YISROEL BA'AGOLO UVIZ'MAN–KORIV, V'IM'RU,

*Congregation*

AMEN!

*Congregation*

OMEN

Blessed be His great name throughout eternity.

Y'HE SH'ME–RABO M'VORACH L'OLAM–UL'OL'ME–OL'MAYO.

*Rabbi*

Though the Holy One is above all mortal praise, still let us glorify Him, the infinitely blessed.

*Choir*

YISBORACH V'YISHTABACH V'YISPO'AR V'YISROMAM V'YISNASE V'YISHADAR V'YISALE V'YISHALAL SH'ME–DI–KUDSHO, BRICH–HU. L'ELO MIN–KOL–BIRCHOSO V'SHIROSO TUSHB'CHOSO V'NECHEMOSO DI–AMIRON B'OL'MO, V'IM'RU.

*Congregation*

AMEN!

*Congregation*

OMEN.

# עֲמִידָה

(Congregation Rises)

## MEDITATION

**O Most High, God of Abraham, Isaac, and Jacob, our Heavelny Father! We have none but Thee. Thou showest mercy to the living, Thou revivest the weak, Thou freest the enslaved. Thou art holy and callest Thy children to holy life. The Sabbath, the sign of the everlasitng covenant which Thou hast established with Israel, is our pillar and mainstay in all of our trials. We fervently pray that in Thine own good time Thou wilt usher in the era of Thy most precious Eternal Sabbath, when all Thy children upon earth will enjoy peace and happiness everlastingly.**

*Rabbi*

אֲדֹנָי, שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ׃

O LORD, open Thou our lips, that we may declare Thy praise

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

# AMIDO

(Congregation Rises)

**MEDITATION**

**O Most High, God of Abraham, Isaac, and Jacob, our Heavelny Father! We have none but Thee. Thou showest mercy to the living, Thou revivest the weak, Thou freest the enslaved. Thou art holy and callest Thy children to holy life. The Sabbath, the sign of the everlasitng covenant which Thou hast established with Israel, is our pillar and mainstay in all of our trials. We fervently pray that in Thine own good time Thou wilt usher in the era of Thy most precious Eternal Sabbath, when all Thy children upon earth will enjoy peace and happiness everlastingly.**

*Rabbi*

ADONOI S'FOSAI TIFTOCH, UFI YAGID T'HILHOSĔCHO.

O LORD, open Thou our lips, that we may declare Thy praise.

*Congregation reads in an undertone, Hebrew or English, till page 36*

Blessed be Thou, O LORD our God, God of our fathers Abraham, Isaac, and Jacob, great, mighty, and revered God. O Most High, deal kindly and mercifully with all Thy creatures. Remember the piety of the patriarchs, and in love bring redemption to their children, for Thy name's sake.

BORUCH ATO ADONOI, ELOHĔNU VELOHE-AVOSĔNU; ELOHE-AVROHOM, ELOHE-YITZCHOK, VELOHE-YA'AKOV; HO'EL, HAGODOL, HAGIBOR, V'HANORO, EL-ELYON. GOMEL CHASODIM TOVIM V'KONE HAKOL. V'ZOCHER CHAS'DE-OVOS, UMEVI GO'EL LIV'NE-V'NEHEM, L'MĂ'AN SH'MO B'AHAVO.

*(To be said on Shabos Shuvo)*

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*(To be said from the Sabbath after Sh'mini Atzeres until Passover)*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה:

*(To be said on Shabos Shuvo)*

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

*(To be said on the Penitential Sabbath)*

O King who delightest in life, remember us and inscribe us in the book of life, for Thy sake, O Living God.

*(To be said on Shabos Shuvo)*

ZOCH'RENŮ LACHAYIM, MÊLECH CHOFETZ BACHAYIM; V'CHOS'VÊNU B'SÊFER—HACHAYIM L'MA'AN'CHO ELOHIM—CHAYIM.

O King, our Helper and Savior, we bless Thee, Shield of Abraham.

MÊLECH OZER UMOSHÍ'A UMOGEN. BORUCH ATO ADONOI, MOGEN—AVROHOM.

Great, O LORD, is Thy saving power; Thou art mighty forever.

ATO GIBOR L'OLOM ADONOI, M'CHAYE—MESIM ATO, RAV L'HOSHÍA.

*(To be said from the Sabbath after Sh'mini Atzeres until Passover)*

Causing the wind to blow and the rain to fall.

*(To be said from the Sabbath after Sh'mini Atzeres until Passover)*

MASHIV HORŮACH UMORID HAGÓSHEM;

Sustain Thou the living with boundless love, with abundant mercy quicken the dying, support the falling, heal the sick, loose the bound, and keep Thy faith with those that sleep in the dust. Who is like Thee, Almighty God? Who resembles Thee, source of life, death, and salvation?

M'CHALKEL CHAYIM B'CHÊSED, M'CHAYE MESIM B'RACHAMIM—RABIM; SOMECH—NOF'LIM V'ROFE—CHOLIM, UMATIR—ASURIM, UM'KAYEM EMUNOSO LISHENE—OFOR. MI—CHOMÓCHO BÁ'AL—G'VU—ROS, UMI DÓME LOCH, MÊLECH MEMIS UM'CHAYE UMATZMÍ'ACH Y'SHU'O.

*(To be said on the Penitential Sabbath)*

Who is like Thee, Merciful Father, who rememberest Thy creatures unto life?

*(To be said on Shabos Shuvo)*

MI—CHOMÓCHO AV—HORACHAMIN, ZOCHER Y'TZUROV LACHAYIM B'RACHAMIM.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ
אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים
בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ
אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ,
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבֵרַכְתּוֹ מִכָּל
הַיָּמִים, וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ
לְעָבְדְּךָ בֶּאֱמֶת, וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךָ, בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּתְפִלָּתָם
בְּאַהֲבָה תְקַבֵּל, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

Blessed be Thou, Faithful LORD, who quickenest the dying.

V'NE'EMON ATO L'HACHAYOS MESIM. BORUCH ATO ADONOI, M'CHAYE HAMESIM.

Holy art Thou, holy is Thy name, and every day do holy ones praise Thee. Blessed be Thou, O LORD, the Holy God.

ATO KODOSH V'SHIM'CHO KODOSH, UK'DOSHIM B'CHOL-YOM Y'HAL'LUCHO, SELO. BORUCH ATO ADONOI, HO'EL-HAKODOSH.

Thou hast hallowed the seventh day, when creation was completed. Above all other days didst Thou bless it, and sanctify it above all other seasons.

ATO KIDASHTO ES-YOM-HASH'VI'I LISH'MECHO, TACHLIS MA'ASE-SHOMAYIM-VO'ORETZ, UVERACHTO MIKOL-HAYOMIM, V'KIDASHTO MIKOL-HAZ'MANIM.

Our God and God of our fathers, accept our rest. Sanctify us by Thy commandments, and let Thy Torah be our portion. Satisfy us with Thy beneficence, gladden us with Thy salvation, and purify our hearts to serve Thee in truth. May we cherish the Sabbath Day with reverence and love, and may all Israel who do hallow Thy name find rest thereon. Blessed be Thou, O LORD, who hallowest the Sabbath.

ELOHENU VELOHE-AVOSENU, R'TZE VIM'NUCHOSENU. KAD'SHENU B'MITZVOSECHO V'SEN CHELKENU B'SOROSECHO. SAB'ENU MITUVECHO, V'SAM'CHENU BISHU'OSECHO. V'TAHER LIBENU L'OVD"CHO BE'EMES, V'HANCHILENU ADONOI ELOHENU B'AHAVO UV'ROTZON SHABAS-KODSHECHO, V'YONUCHU VO YISROEL M'KAD'SHE-SH'MECHO. BORUCH ATO ADONOI, M'KADESH-HASHABOS.

Look with favor upon Thy people Israel; accept with love our prayers; and may our services ever please Thee.

R'TZE ADONOI ELOHENU B'AM'CHO-YISROEL; US'FILOSOM B'AHAVO S'KABEL; US'HI L'ROTZON TOMID AVODAS-YISROEL-AMECHO.

# יַעֲלֶה וְיָבֹא

*(To be said on Shabos Rosh Chodesh, on Shabos Chol Hamoed Pesach, or on Shabos Chol Hamoed Sukos)*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיֵרָצֶה וְיִזָּכֵר זִכְרֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵטָה וּלְטוֹבָה וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

*On Rosh Chodesh*

רֹאשׁ הַחֹדֶשׁ

*On Pesach*

חַג הַמַּצּוֹת

*On Sukos*

חַג הַסֻּכּוֹת

הַזֶּה, זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים, וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים, בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

*(To be said on Sabbath coincident with New Moon, Passover, or Tabernacles)*

Our God and God of our fathers! In Thine infinite mercy and goodness remember us, Israel Thy people, and Zion Thy sacred dwelling place. On this day of

New Moon Passover Tabernacles

we fervently pray to Thee to spare us and save us. Grant us deliverance and peace. To Thee, O Gracious and Merciful God and King, we look for help.

O that our eyes may behold Thy return to Zion! Blessed be Thou, O LORD, who will restore the Divine Glory unto our sacred home.

*(To be said on Shabos Rosh Chodesh, on Shabos Chol Hamoed Pesach, or on Shabos Chol Hamoed Sukos.)*

ELOHÉNU VELOHE AVOSÉNU, YA'ALE V'YOVO V'YEROTZE V'YIZOCHER, ZICHRONÉNU V'ZICHRON—AVOSÉNU V'ZICHRON—MOSHI'ACH BEN—DOVID—AVDECHO, V'ZICHRON Y'RUSHOLÁYIM—IR—KODSHÉCHO, V'ZICHRON KOL—AM'CHO BES—YISROEL L'FONÉCHO, LIF'LETO, UL'TOVO, UL'CHEN, UL'CHÉSED, UL'RACHAMIM, UL'CHAYIM, UL'SHOLOM B'YOM.

*(On Rosh Chodesh)*

ROSH—HACHÓDESH

*(On Pesach)*

CHAG—HAMATZOS

*(On Sukos)*

CHAG—HASUKOS

HAZE. ZOCH'RENÚ ADONOI ELOHÉNU BO L'TOVO: UFOK'DÉNU VO LIV'ROCHO; V'HOSHI'ÉNU VO L'CHAYIM. UVID'VAR Y'SHU'O V'RACHAMIM, CHUS V'CHONÉNU, V'RACHEM ÓLÉNU V'HOSHI'ÉNU, KI ELÉCHO ENÉNU, KI EL MÉLECH—CHANUN—V'RACHUM ÓTO.

V'SECHEZÉNO ENÉNU B'SHUV'CHO L'TZION B'RACHAMIM. BORUCH ATO ADONOI, HAMACHAZIR SH'CHINOSO L'TZION.

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם, הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

*(To be said on Shabos Chanuko)*

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת, שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ, בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה: בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל, לְהַשְׁכִּיחָם תּוֹרָתֶךָ, וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה,

We gratefully acknowledge that Thou art our LORD, Creator, and Preserver, the Rock of our lives who has ever been our Shield and Help. We give thanks unto Thee for our lives which are in Thy hand, for Thy wondrous providence which we daily experience, and for Thy lovingkindness which is at all times vouchsafed unto us. Thy mercies never fail, neither does Thy goodness cease; evermore do we put our trust in Thee.

MODIM ANÁCHNU LOCH, SHO'ATO HU ADONOI ELOHÉNU, VELOHE-AVOSÉNU, L'OLOM-VO'ED. TZUR-CAYÉUN, MOGEN-YISH'ÉNU, ATO HU L'DOR-VODOR. NODE L'CHO UN'SAPER T'HILOSÉCHO, AL-CHAYÉNU HAM'SURIM B'YODÉCHO, V'AL-NISH'MOSÉNU HAP'KUDOS LOCH, V'AL-NISÉCHO SHEB'CHOL-YOM IMÓNU, V'AL-NIFL'OSÉCHO V'TOVOSÉCHO SHEB'CHOL-ES, ÉREV VOVÓKER V'TZOHORÓYIM, HATOV, KI LO-CHOLU RACHAMÉCHO; V'HAM'RACHEM, KI LO-SÁMU CHASODÉCHO, ME'OLOM KIVÍNU LOCH.

*(To be said on Sabbath Chanukah)*

Gratefully do we acknowledge Thy miracles, deliverance, and salvation, wrought for our fathers this season of Chanukah.

In the days of Mattathias and his sons, the tyrannous power of Greece rose up against Thy people Israel, to make them forget Thy Law and transgress Thy commandments. But

*(To be said on Shabos Chanuko)*

AL-HANISIM, V'AL-HAPORKON, V'AL-VAG'VUROS, V'AL-HAT'SHU'OS, V'AL-HAMILCHOMOS, SHE'OSÍSO LA'AVOSÉNU, BAYOMIM-HOHEM, BAZMAN-HAZE. BIME MATISYÓHU-BEN-YOCHONON KOHEN-GODOL CHASHMONOI UVONOV, K'SHE'OM'DO MAL'CHUS-YOVON HOR'SHO'O AL-AM'CHO-YISROEL, L'HASHKICHOM TOROSÉCHO, UL'HA'AVIROM MECHUKE-R'TZONÉCHO. V'ATO

בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־
נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים
בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים,
וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי
תוֹרָתֶךָ, וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה,
וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וּפִנּוּ
אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ,
וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

**וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ**
**תָּמִיד לְעוֹלָם וָעֶד:**

*(To be said on Shabos Shuvo)*

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

Thou in Thine abundant mercy didst aid them in their distress. Thou didst give victory to the weak over the strong, to the few over the many, to the righteous over the wicked, to those who upheld Thy Torah over the pagans. Thy people were saved. Then did they reenter Thy Temple, purified the sanctuary, kindled lights in Thy sacred precincts, and instituted these Eight Days of Dedication as a period of thanksgiving and praise unto Thee.

B'RACHAMÉCHO HORABIM, OMĀD'TO LOHEM B'ES—TZOROSOM; RÁVTO ES—RIVOM DÁNTO ES—DINOM, NOKÁMTO ES—NIK'MOSOM; MOSÁRTO GIBORIM B'YAD—CHALOSHIM, V'RABIM B'YAD—M'ATIM, UT'ME'IM B'YAD—T'HORIM, UR'SHO'IM B'YAD—TZADIKIM, V'ZEDIM B'YAD—OS'KE—SOROSÉCHO. UL'CHO OSÍSO SHEM GODOL V'KODOSH B'OLOMÉCHO, UL'AM'CHO YISROEL OSÍSO T'SHU'O G'DOLO UFOR'KON K'HAYOM HAZE. V'ACHAR KEN BÓ'U VONÉCHO LID'VIR—BESÉCHO, UFINU ES—HECHOLÉCHO, V'TIHARU ES—MIK'DOSHÉCHO, V'HIDLÍKU NEROS B'CHATZ'ROS—KODSHÉCHO. V'KOV'U SH'MONAS—Y'ME—CHANUKO ÉLU, L'HODOS UL'HALEL L'SHIM'CHO HAGODOL.

For all Thy providential acts and loving care, Thy name, O our King, shall be blessed and exalted forever.

V'AL—KULOM YISBORACH V'YISROMAM SHIM'CHO MALKÉNU, TOMID L'OLOM—VO'ED.

*(To be said on the Penitential Sabbath)*

Inscribe all children of Thy covenant for happy life.

*(To be said on Shabos Shuvo)*

UCH'SOV L'CHAYIM TOVIM KOL—B'NE—VRISÉCHO.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה, בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ, וּלְךָ נָאֶה לְהוֹדוֹת:

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

(*To be said on Shabos Shuvo*)

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית־יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם, בָּרוּךְ אַתָּה יְיָ עֹשֶׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

(Congregation is Seated)

May all give thanks unto Thee, and steadfastly praise Thy name, O God of Salvation. Blessed be Thou, the All-Good, to whom alone our thanks are due.

V'CHOL HACHAYIM YODÚCHO SÉLO, VIHAL'LU ES-SHIM'CHO BE'EMES, HO'EL Y'SHU'OSÉNU V'EZROSÉNU SÉLO. BORUCH ATO ADONOI, HATOV SHIM'CHO, UL'CHO-NOE L'HODOS.

In Thy blessed mercy, O Author of peace, grant lasting peace and happiness unto us, unto all Israel, and unto all mankind.

SHOLOM-ROV AL-YISROEL-AM'CHO TOSIM L'OLOM. KI ATO HU MÉLECH ODON L'CHOL-HASHOLOM. V'TOV B'ENÉCHO L'VORECH ES-AM'CHO-YISROEL B'CHOL-ES UV'CHOL-SHO'O, BISH'LOMÉCHO.

*(To be said on the Penitential Sabbath)*

May we, all Thy people Israel, and all Thy righteous children, be inscribed in the book of life, for blessing, peace, and sustenance. Blessed be Thou, O LORD, Maker of Peace.

Blessed be Thou, O LORD, who blessest Israel and all Thy children with peace.

*(To be said on Shabos Shuvo)*

B'SÉFER—CHAYIM, B'ROCHO V'SHOLOM, UFARNOSO—TOVO, NIZOCHER, V'NIKOSEV L'FONÉCHO' ANÁCHNU V'CHOL—AM'CHO BES—YISROEL, L'CHAYIM TOVIM UL'SHOLOM. BORUCH ATO ADONOI, OSE—HASHOLOM.

BORUCH ATO ADONOI, HAM'VORECH ES-AMO-YISROEL BASHOLOM.

(Congregation is Seated)

*Silent Prayer*

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר
מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר
לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוֹף נַפְשִׁי, וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הָפֵר עֲצָתָם, וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי:

*Rabbi, then Choir*

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ
יְיָ צוּרִי וְגוֹאֲלִי:

*Rabbi*

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ,

*Congregation*

**אָמֵן:**

*Rabbi*

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ,

*Congregation*

**אָמֵן:**

*Silent Prayer*

My God, guard my tongue from evil and my lips from speaking guile. To those who revile me let my soul be silent; let me be humble as dust to every one. Open my heart to Thy will and strengthen my desire to obey Thy commandments. Defeat Thou the plans and frustrate the intentions of all who design evil against me. Do it for Thy sake, so all may see that Thou deliverest those who love Thee.

*Silent Prayer*

ELOHOI! N'TZOR L'SHONI MERO, US'FOSAI MIDABER MIRMO. V'LIM'KAL'LAI NAFSHI SIDOM, V'NAFSHI KE'OFOR LAKOL TIH'YE. P'SACH LIBI B'SOROSÉCHO, UV'MITZVOSÉCHO TIRDOF NAFSHI. V'CHOL—HACHOSH'VIM OLAI RO'O, M'HERO HOFER ATZOSOM, V'KALKEL MACHSH'VOSOM. ASE L'MÁ'AN SH'MÉCHO; ASE L'MÁ'AN Y'MINÉCHO; ASE L'MÁAN K'DUSHOHSÉCHO; ASE L'MÁ'AN TOROSÉCHO. L'MÁ'AN YECHOL'TZUN Y'DIDÉCHO, HOSHI'O Y'MIN'CHO VA'ANÉNI.

*Rabbi, then Choir*

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O LORD, my Rock and my Redeemer.

*Rabbi, then Choir*

YIH'YU L'ROTZON IM'RE—FI, V'HEGYON— LIBI L'FONÉCHO, ADONOI, TZURI V'GO'ALI.

*Rabbi*

May the prayers and the supplications of Israel, and all who call upon His name in truth, be accepted by our Heavenly Father.

*Congregation*

AMEN!

*Rabbi*

May Israel and all His children enjoy Heavenly peace abundantly and lastingly.

*Congregation*

AMEN!

*Rabbi*

TISKABEL TZ'LOS'HON UVO'US'HON D'CHOL—BES—YISROEL, KODOM AVUHON—DI—VISH'MAYO, V'IM'RU,

*Congregation*

OMEN.

*Rabbi*

OSE SHOLOM BIM'ROMOV, HU YA'ASE SHOLOM, OLÉNU V'AL—KOL—YISROEL, V'IM'RU.

*Congregation*

OMEN.

*Rabbi*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

1

# וַיְכֻלּוּ

Genesis 2:1-3

*Choir*

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת
יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל
מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*Rabbi*

Blessed be Thou, O LORD our God, God of our fathers Abraham, Isaac, and Jacob, great, mighty, and revered God. Thou, O Most High, dealest kindly and mercifully with all Thy creatures. Thou rememberest the piety of the patriarchs, and in love wilt bring redemption to their children, for Thy name's sake.

*Rabbi*

BORUCH ATO ADONOI, ELOHÉNU VELOHE-AVOSÉNU, ELOHE-AVROHOM, ELOHE-YITZCHOK, VELOHE-YA'AKOV. HO'EL HAGODOL HAGIBOR V'HANORO, EL-ELYON, KONE SHOMÁYIM VO'ÓRETZ.

## VAY'CHULU

Genesis 2:1-3

*In Unison*

Heaven and earth and all their host were finished. On the seventh day did God finish His work which He had made, and He rested on that day. And God blessed and hallowed the seventh day, because on it He rested from all His work, which He had created.

*Choir*

VAY'CHULU HASHOMÁYIM V'HO'ÓRETZ V'CHOL-TZ'VO'OM. VAY'CHAL ELOHIM BAYOM-HASH'VI'I M'LACHTO ASHER-OSO, VAYISHBOS BAYOM-HASH'VI'I MIKOL-M'LACHTO ASHER-OSO. VAY'VÓRECH ELOHIM ES-YOM-HASH'VI'I VAY'KADESH OSO, KI VO SHOVAS MIKOL-M'LACHTO ASHER-BORO-ELOHIM LA'ASOS.

2

# מָגֵן אָבוֹת

*Choir*

מָגֵן אָבוֹת בִּדְבָרוֹ, מְחַיֵּה מֵתִים
בְּמַאֲמָרוֹ, הָאֵל הַקָּדוֹשׁ שֶׁאֵין כָּמֽוֹהוּ,
הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ.
כִּי בָם רָצָה לְהָנִיחַ לָהֶם. לְפָנָיו
נַעֲבוֹד בְּיִרְאָה וָפַחַד וְנוֹדֶה לִשְׁמוֹ
בְּכָל־יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת. אֵל
הַהוֹדָאוֹת, אֲדוֹן הַשָּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת
וּמְבָרֵךְ שְׁבִיעִי וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם
מְדֻשְּׁנֵי עֹֽנֶג, זֵֽכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

# MOGEN OVOS

*In Unison*

His word was our fathers' shield, and His bidding will quicken the dying. There is none to resemble the Holy God who gave His people the sacred Sabbath Day, because it pleased Him to grant them rest. Let us, therefore, reverently serve Him; let us daily and constantly render thanks to Him. Fountain of Blessing, God of Graciousness, Author of Peace, Thou hast sanctified the Sabbath Day in remembrance of creation.

*Choir*

MOGEN–OVOS BID'VORO, M'CHAYE–MESIM B'MA'AMORO, HO'EL HAKODOSH SHE'EN KOMÓHU, HAMENI'ACH L'AMO B'YOM–SHABAS–KOD'SHO, KI–VOM–ROTZO L'HONI'ACH LOHEM. L'FONOV NA'AVOD B'YIR'O VOFÁCHAD, V'NODE LISH'MO B'CHOL–YOM–TOMID ME'EN–HAB'ROCHOS; EL–HAHODO'OS, ADON–HASHOLOM, M'KADESH–HASHABOS UM'VORECH–SH'VI'I, UMENI'ACH BIK'DUSHO L'AM–M'DUSH'NE–ÓNEG. ZECHER L'MA'ASE–V'RESHIS.

# קִדּוּשׁ

(Congregation Rises)

RABBI'S PRAYER

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן:

*Congregation*

## אָמֵן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ,
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית, כִּי הוּא יוֹם
תְּחִלָּה, לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לִיצִיאַת
מִצְרָיִם, כִּי בָנוּ בָחַרְתָּ, וְאוֹתָנוּ קִדַּשְׁתָּ
מִכָּל־הָעַמִּים, וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן
הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת:

*Congregation*

## אָמֵן.

(Congregation is Seated)

# Sanctification

## KIDDUSH

(Congregation Rises)

RABBI'S PRAYER

Blessed be Thou, LORD our God, who creates the fruit of the vine.

BORUCH ATO ADONOI, ELOHĔNU MĔLECH HO'OLOM, BORE P'RI-HAGŎFEN.

*Congregation*

AMEN!

*Congregation*

OMEN.

Blessed be Thou, LORD our God, King of the universe, who sanctifies us with commandments. In love hast Thou given us Thy holy Sabbath, as a reminder that Thou art the Creator of all, and that Thou hast freed Israel from Egyptian bondage to become Thy people. Thou hast chosen us from all nations, hallowed us for Thy service, and given us Thy holy Sabbath as an everlasting inheritance. Blessed be Thou, LORD who hallowest the Sabbath.

BORUCH ATO ADONOI, ELOHĔNU MĔLECH HO'OLOM, ASHER KID'SHŎNU B'MITZVOSOV V'RŎTZO VŎNU, V'SHABAS-KODSHO B'AHAVO UV'ROTZON HINCHILŎNU, ZIKORON L'MA'ASE-V'RESHIS. KI HU YOM T'CHILO L'MIKRŎ'E-KŎDESH, ZĔCHER LITZI'AS-MITZRŎYIM. KI-VŎNU VOCHĂRTO, V'OSŎNU KIDĂSHTO MIKOL-HO'AMIM, V'SHABAS-KODSH'CHO B'AHAVO UV'ROTZON HINCHALTŎNU. BORUCH ATO ADONOI, M'KADESH HASHABOS.

*Congregation*

AMEN!

*Congregation*

ŎMEN.

(Congregation is Seated)

# עָלֵינוּ

(Congregation Rises; Rabbi Faces Ark)

*Rabbi*

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

*Choir and Congregation*

וַאֲנַחְנוּ כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי
מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

(Congregation is Seated)

*In Unison*

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ
בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ, אֵין עוֹד, אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ,
כַּכָּתוּב בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־
לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת, אֵין עוֹד:

## OLÉNU

(Congregation Rises; Rabbi Faces Ark)

*Rabbi*

Let us adore the Author of all things and give glory unto the Creator of the universe, who has brought us from idolatry and superstition to the light of His truth. Happy is our lot in His service!

*Rabbi*

OLÉNU L'SHABÉ'ACH LA'ADON–HAKOL, LOSES G'DULO L'YOTZER–B'RESHIS, SHELO OSÓNU K'GOYE–HO'AROTZOS, V'LO SOMÓNU K'MISHP'CHOS – HO'ADOMO; SHELO SOM CHELKÉNU KOHEM, V'GOROLÉNU K'CHOL–HAMONOM.

*Choir and Congregation*

We bow the head and bend the knee, and reverently acknowledge the King of kings, the Holy One, blessed be He.

*Choir and Congregation*

VA'ANÁCHNU KOR'IM, UMISHTACHAVIM, UMODIM LIF'NE MÉLECH–MAL'CHE–HAM'LOCHIM HAKODOSH–BORUCH–HU.

(Congregation is seated)

*In Unison*

He fashioned both heaven and earth; His glory fills the boundless space. He alone is our God. Verily, He is our Divine Master and there is none besides Him. The LORD is God in heaven above and on earth beneath. There is none else.

*In Unison*

SHEHU NOTE SHOMÁYIM V'YOSED ÓRETZ, UMOSHAV Y'KORO BASHOMÁYIM MIMÁ'AL, USH'CHINAS UZO B'GOV'HE–M'ROMIM. HU ELOHÉNU, EN–OD; EMES MALKÉNU, ÉFES ZULOSO. KAKOSUV B'SOROSO: V'YODA'TO HAYOM VAHASHEVOSO EL–L'VOVÉCHO, KI ADONOI HU HO'ELOHIM, BASHOMÁYIM MIMÁ'AL V'AL–HO'ÓRETZ MITÓCHAS, EN–OD.

# עַל־כֵּן נְקַוֶּה

*Rabbi*

עַל־כֵּן נְקַוֶּה לְּךָ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל: כִּי לְךָ תִּכְרַע כָּל בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וִיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ, וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ, יְיָ ׀ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר.

*Choir and Congregation*

וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

# AL-KEN N'KAVE

*Rabbi*

We fervently hope, O God, that Thou wilt speed the day when Thy power and Thy glory will be manifest among men, when false beliefs shall disappear and evil be no more, when Thy Heavenly Kingdom shall be established on earth, when all Thy erring children shall turn to Thee and call on Thy name with one accord. Let all the inhabitants of the world perceive and know that to Thee alone every knee must bend, every tongue must do homage. To Thee alone shall all the world give glory, and Thou shalt reign forever and ever. As it is written in Thy Torah:

*Rabbi*

AL-KEN N'KAVE L'CHO ADONOI ELOHENU, LIR'OS M'HERO B'SIF'ERES UZECHO, L'HA'AVIR GILULIM MIN-HO'ORETZ, V'HO'ELILIM KOROS YIKORESUN. L'SAKEN OLOM B'MAL'CHUS-SHADAI, V'CHOL-B'NE-VOSOR YIK'R'U VISH'MECHO, L'HAFNOS ELECHO KOL-RISH'E-ORETZ. YAKIRU V'YED'U KOL-YOSH'VE-SEVEL, KI L'CHO TICHRA KOL-BERECH, TISHOVA KOL-LOSHON. L'FONECHO ADONOI ELOHENU YICHR'U V'YIPOLU, V'LICH'VOD SHIM'CHO Y'KOR YITENU. VIKAB'LU CHULOM ES-OL-MAL'CHUSECHO, V'SIMLOCH ALEHEM M'HERO L'OLOM-VO'ED. KI HAMAL'CHUS SHEL'CO HI, UL'OL'ME-AD TIMLOCH B'CHOVOD. KAKOSUV B'SOROSECHO: ADONOI YIMLOCH L'OLOM-VO'ED. V'NE'EMAR:

*Choir*

The LORD shall be King over all the earth. On that day the LORD will be One and His name One.

*Choir and Congregation*

V'HOYO ADONOI L'MELECH AL-KOL-HO'ORETZ, BAYOM-HAHU YIH'YE ADONOI ECHOD, USH'MO ECHOD.

מעריב

# קַדִּישׁ יָתוֹם

MOURNER'S KADDISH KADDISH - YOSOM

# כַּוָּנוֹת הַקַּדִּישׁ

## KADDISH MEDITATIONS

*(Rabbi reads one section)*

1

The origin of the Kaddish is mysterious; angels are said to have brought it down from heaven and taught it to men. About this prayer the tenderest threads of filial feeling and human recollections are entwined, for it is the prayer of the orphans. When the father or mother dies, the surviving children are to recite it twice daily, morning and evening, throughout the year of mourning, and then on each recurring anniversary of the death—on the Yahrzeit.

2

The Kaddish possesses wonderful power. Truly, if there is any bond strong and indissoluble enough to chain heaven to earth, it is this prayer. It keeps the living together, and forms the bridge to the mysterious realm of the dead. Can a people disappear and be annihilated so long as a child remembers its parents? This prayer recalled to many a man, even at the very brink of sin, his better self, so that he has bethought himself and purified himself by honoring the memory of his parents.

3

The Kaddish possesses sanctifying powers for it is a resurrection of the spirit of the perishable in man. It refuses to acknowledge death; it permits the blossom, withered from the tree of mankind, to flower and develop again in the human heart. This is the knowledge bequeathed to us all by the Kaddish: to know, when you die, that the earth falling on your head can never obliterate you; to know that there remains behind, wherever they may be scattered on the earth, those who will send this prayer after you; to know that though you leave them no house, no field, no goods of the world, they will ever cherish your memory as the dearest inheritance of all; what greater satisfaction can we ever hope for?

4

Let those who are bereaved, listen to the message of Judaism and find comfort. Let the meditations of immortality replace your sorrowed thoughts on the loss of your loved ones. Know that the spiritual will always outlive the material. The souls of those who have found a shrine in your hearts live on, though their visible remains have been removed from your presence. Praise our Heavenly Father for His goodness and love that has come to you through them. Let their sacred memories inspire you to act nobly while making your pilgrimage on this earth.

And now, mourners, rise and attest your faith in our God, sanctify His name, remember your departed, and pray for the coming of His Kingdom on earth, when gloom shall be dispelled, tyranny destroyed, and eternal peace for All His children will be established. These, indeed, are the sentiments expressed in the words of our traditional Kaddish, which you will now say with me.

(Mourners and those observing Yahrzeit recite with the Rabbi)

*Rabbi and Mourners*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי
בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ

*Congregation*

**אָמֵן.**

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

*Rabbi and Mourners*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דִּי־קֻדְשָׁא.

*Congregation*

**בְּרִיךְ הוּא**

לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ

*Congregation*

**אָמֵן.**

(Mourners and those observing Yahrzrit recite with the Rabbi)

*Rabbi and Mourners*

Extolled and hallowed be the name of our God! May He speedily establish His Kingdom in the world which is His creation.

*Congregation*

AMEN!

*Rabbi and Mourners*

YISGADAL V'YISKADASH SH'ME–RABO, B'OL'MO DI–V'RO CHIR'USE; V'YAMLICH MAL'CHUSE, B'CHAYECHON UV'YOMECHON, UV'CHAYE DI–CHOL–BES–YISROEL BA'AGOLO UVIZ'MAN–KORIV, V'IM'RU,

*Congregation*

OMEN.

Blessed be His great name throughout eternity.

Y'HE SH'ME–RABO M'VORACH L'OLAM–UL'OL'ME–OL'MAYO.

*Rabbi and Mourners*

Though the Holy One be above all mortal praise, still let us glorify Him who is infinitely blessed.

*Congregation*

AMEN!

*Rabbi and Mourners*

YISBORACH V'YISHTABACH V'YISPO'AR V'YISROMAM V'YISNASE V'YISHADAR V'YIS'ALE V'YISHALAL SH'ME–DI–KUDSHO; B'RICH–HU. L'ELO MIN–KOL–BIR'CHOSO V'SHIROSO TUSHB'CHOSO V'NECHEMOSO DI AMIRON B'OL'MO, V'IM'RU,

*Congregation*

OMEN.

*Rabbi and Mourners*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים,
עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ

*Congregation*

**אָמֵן.**

*Rabbi and Mourners*

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ

*Congregation*

**אָמֵן.**

*Rabbi and Mourners*

May everlasting repose be granted unto all souls who have been recalled to their Maker. May we complete in peace the number of years alotted to us on earth.

*Congregation*

AMEN!

Y'HE SH'LOMO RABO MIN-SH'MAYO V'CHAYIM OLÉNU V'AL-KOL-YISROEL, V'IM'RU,

*Congregation*

OMEN.

*Rabbi and Mourners*

Author of peace, calm all troubled souls, and comfort all the bereaved among us. Grant Thy heavenly peace to us, all Israel, and humanity.

*Congregation*

AMEN!

OSE SHOLOM BIM'ROMOV, HU YA'ASE SHOLOM OLÉNU V'AL-KOL-YISROEL, V'IM'RU,

*Congregation*

OMEN

# שִׁירִים

SHIRIM

## Hymns

1

# אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם, אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל־יְצִיר נִבְרָא:
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:

וְאַחֲרֵי כִּכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה, וְהוּא הֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאָרָה:

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְלוֹ הָעֹז וְהַמִּשְׂרָה:

וְהוּא אֵלִי, וְחַי גֹּאֲלִי,
וְצוּר חֶבְלִי בְּעֵת צָרָה:
וְהוּא נִסִּי וּמָנוֹס לִי,
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:

בְּיָדוֹ אַפְקִיד רוּחִי,
בְּעֵת אִישַׁן וְאָעִירָה:
וְעִם־רוּחִי גְּוִיָּתִי,
יְיָ לִי וְלֹא אִירָא:

# 1

## LORD OF THE WORLD

Lord of the world, He reigned alone
While yet the universe was naught.
When by His will all things were wrought,
Then first His sovereign Name was known.

And when the All shall cease to be,
In dread lone splendor He shall reign.
He was, He is, He shall remain
In glorious eternity.

For He is one, no second shares
His nature or His loneliness;
Unending and beginningless,
All strength is His, all sway He bears.

He is the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within His palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

## ADON—OLOM

ADON—OLOM, ASHER MOLACH
B'TEREM KOL—Y'TZIR NIVRO;
L'ES NA'ASO B'CHEFTZO KOL,
AZAI MELECH SH'MO NIKRO.

V'ACHARE KICH'LOS HAKOL,
L'VADO YIMLOCH NORO,
V'HU—HOYO, V'HU—HOVE,
V'HU—YIH'YE B'SIF'ORO.

V'HU ECHOD V'EN—SHENI
L'HAMSHIL LO L'HACHBIRO;
B'LI—RESHIS, B'LI—SACHLIS,
V'LO HO'OZ V'HAMISRO.

V'HU ELI, V'CHAI GO'ALI,
V'TZUR—CHEVLI B'ES—TZORO;
V'HU NISI, UMONOS LI,
M'NOS—KOSI B'YOM EKRO.

B'YODO AFKID RUCHI,
B'ES ISHAN V'O'IRO;
V'IM—RUCHI G'VIYOSI,
ADONOI LI, V'LO IRO.

# יִגְדַּל [2]

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל־מְצִיאוּתוֹ:
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ,
נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ:

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף,
לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ:
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ׳

הִנּוֹ אֲדוֹן עוֹלָם, לְכָל נוֹצָר,
יוֹרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ:
שֶׁפַע נְבוּאָתוֹ נְתָנוֹ,
אֶל־אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ:

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
נָבִיא, וּמַבִּיט אֶת תְּמוּנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ, אֵל,
עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ:

לֹא יַחֲלִיף הָאֵל, וְלֹא יָמִיר דָּתוֹ,
לְעוֹלָמִים לְזוּלָתוֹ:
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ,
מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ:

2

## THE LIVING GOD

The living God, O magnify and bless,
Transcending Time and here eternally.
One Being, yet unique in unity;
A mystery of Oneness measureless.

Lo! form or body He has none, and man
No semblance of His holiness can frame.
Before Creation's dawn He was the same;
The first to be, though never He began.

He is the world's and every creature's Lord;
His rule and majesty are manifest,
And through His chosen, glorious sons exprest
In prophecies that through their lips are poured.

Yet never like to Moses rose a seer,
Permitted glimpse behind the veil divine.
This faithful prince of God's prophetic line
Received the Law of Truth for Israel's ear.

The Law God gave He never will amend,
Nor ever by another Law replace.
Our secret things are spread before His face;
In all beginnings He beholds the end.

## YIGDAL

YIGDAL ELOHIM—CHAI V'YISHTABACH,
NIMTZO V'EN—ES EL—M'TZI'USO.
ECHOD V'EN—YOCHID K'YICHUDO,
NE'LOM V'GAM EN—SOF L'ACHDUSO.

EN LO D'MUS—HAGUF V'ENO GUF,
LO—NA'AROCH ELOV K'DUSHOSO.
KADMON L'CHOL—DOVOR ASHER NIVRO,
RISHON V'EN RESHIS L'RESHISO.

HINO ADON—OLOM L'CHOL—NOTZOR,
YORE G'DULOSO UMAL'CHUSO;
SHEFA N'VU'OSO N'SONO
EL AN'SHE—S'GULOSO V'SIF'ARTO.

LO—KOM B'YISROEL K'MOSHE OD,
NOVI, UMABIT ES—T'MUNOSO;
TORAS—EMES NOSAN L'AMO EL,
AL—YAD N'VI'O NE'EMAN—BESO.

LO—YACHALIF HO'EL V'LO—YOMIR DOSO,
L'OLOMIM L'ZULOSO;
TZOFE V'YODE'A S'SORENU,
MABIT L'SOF—DOVOR B'KADMOSO.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ,
נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ :
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ,
לִפְדּוֹת מְחַכֵּי־קֵץ יְשׁוּעָתוֹ :

מֵתִים יְחַיֶּה אֵל בְּרוֹב חַסְדּוֹ,
בָּרוּךְ עֲדֵי־עַד שֵׁם תְּהִלָּתוֹ :
מֵתִים יְחַיֶּה אֵל בְּרוֹב חַסְדּוֹ,
בָּרוּךְ עֲדֵי־עַד שֵׁם תְּהִלָּתוֹ :

3

# שַׁחַר אֲבַקֶּשְׁךָ

שַׁחַר אֲבַקֶּשְׁךָ, צוּרִי וּמִשְׂגַּבִּי, אֶעֱרֹךְ לְפָנֶיךָ,
שַׁחְרִי וְגַם עַרְבִּי :

לִפְנֵי גְדֻלָּתְךָ אֶעֱמֹד וְאֶבָּהֵל, כִּי עֵינְךָ תִרְאֶה
כָּל מַחְשְׁבוֹת לִבִּי :

מַה זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלָּשׁוֹן לַעֲשׂוֹת, וּמַה
כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי :

הִנֵּה לְךָ תִּיטַב זִמְרַת אֱנוֹשׁ, עַל כֵּן אוֹדְךָ
בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלוֹהַּ בִּי :

3

11. The saint's reward He measures to his meed;
The sinner reaps the harvest of his ways.
12. Messiah He will send at end of days,
And all the faithful to salvation lead.

13. God will the dead again to life restore
In His abundance of almighty love.
*Then blessed be His name, all names above,*
*And let His praise resound for evermore.*

GOMEL L'ISH CHĔSED K'MIF'OLO,
NOSEN L'ROSHO RA K'RISH'OSO;
YISHLACH L'KETZ—YOMIN M'SHICHĔNU,
LIF'DOS M'CHAKE—KETZ Y'SHUOSO.

MESIM Y'CHAYE—EL B'ROV—CHASDO,
BORUCH ADE—AD SHEM—T'HILOSO.
*Mesim y'chaye—el b'rov—chasdo,*
*Boruch ade-ad shem—t'hiloso.*

## EARLY WILL I SEEK THEE

Early will I seek Thee,
God, my refuge strong;
Late prepare to meet Thee
With my evening song.

Though unto Thy greatness
I with trembling soar,
Yet my inmost thinking
Lies Thine eyes before.

What this frail heart dreameth
And my tongue's poor speech—
Can that even distant
To Thy greatness reach?

Being great in mercy,
Thou wilt not despise
Praises which till death's hour
From my soul shall rise.

## SHĂCHAR AVAKESH'CHO

SHĂCHAR AVAKESH'CHO, TZURI UMISGABI; E'EROCH L'FONĔCHO, SHACHRI V'GAM ARBI.

LIF'NE—G'DULOSCHO E'EMOD V'EBOHEL; KI ENCHO SIR'E KOL—MACHSH'VOS—LIBI.

MA—ZE ASHER YUCHAL HALEV V'HALOSHON LA'ASOS; UMA—KOCHI, RUCHI B'SOCH—KIRBI.

HINE—L'CHO SITAV ZIMRAS—ENOSH, AL—KEN OD'CHO B'OD TIH'YE NISHMAS—ELŎA BI.

4

# שַׁבָּת הַמַּלְכָּה

הַחַמָּה מֵרֹאשׁ הָאִילָנוֹת נִסְתַּלְּקָה,
בֹּאוּ, וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת, הַקְּדוֹשָׁה, הַבְּרוּכָה,
וְעִמָּהּ מַלְאָכִים צְבָא שָׁלוֹם וּמְנוּחָה.

בֹּאִי, בֹּאִי, הַמַּלְכָּה.
בֹּאִי, בֹּאִי, הַכַּלָּה.

שָׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁלוֹם.

קִבַּלְנוּ פְּנֵי שַׁבָּת בִּרְנָנָה וּתְפִלָּה,
הַבַּיְתָה נָשׁוּבָה בְּלֵב מָלֵא גִּילָה.
שָׁם עָרוּךְ הַשֻּׁלְחָן, הַנֵּרוֹת יָאִירוּ,
כָּל פִּנּוֹת הַבַּיִת יִזְרְחוּ, יַזְהִירוּ.

שַׁבָּת שָׁלוֹם וּמְבֹרָךְ.
שַׁבָּת שָׁלוֹם וּמְבֹרָךְ.

בֹּאֲכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם.

## 4

| QUEEN SABBATH | SHABOS HAMALKO |
|---|---|
| The sun o'er the treetops no longer is seen, | HACHAMO MEROSH—HO'ILONOS NISTALKO, |
| Come, let us all welcome our Sabbath, the Queen. | BÓ'U, V'NETZE LIK'RAS—SHABOS—HAMALKO. |
| Lo, she is descending, the Holy, the Blest, | HINE HI YOREDES, HAK'DOSHO, HAB'RUCHO, |
| And with her are angels of peace and of rest. | V'IMO MAL'OCHIM TZVO—SHOLOM UM'NUCHO. |
| Welcome O Queen, and here abide,<br>Welcome O Bride, O Sabbath Bride. | BÓ'I, BÓ'I, HAKALO!<br>BÓ'I, BÓ'I, HAMALKO! |
| Peace unto you, O Angels of peace! | SHOLOM—ALECHEM, MAL'ACHE—HASHOLOM. |
| We greet the Sabbath, with song do we pray, | KIBALNU P'NE—SHABOS BIR'NONO US'FILO, |
| Homewards we turn, with no care for the day. | HABAISO NOSHÚVO B'LEV—MOLE—GILO. |
| The table is spread, the candles are bright, | SHOM ORUCH HASHULCHON, HANEROS YO'IRU, |
| Full is the house with the sweet Sabbath light. | KOL—PINOS—HABÁYIS YIZRÓCHU, YAZHÍRU. |
| Peace unto you, O Sabbath the Blest,<br>Blessed be thou, thy peace and thy rest, | SHABOS—SHOLOM UM'VOROCH!<br>SHABOS—SHOLOM UM'VOROCH! |
| Enter in peace, O Angels of peace! | BO'ACHEM L'SHOLOM, MAL'ACHE—HASHOLOM. |

# 5 שָׁלוֹם עֲלֵיכֶם

שָׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

בָּרְכוּנִי לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

# 6 הַתִּקְוָה

כָּל עוֹד בַּלֵּבָב פְּנִימָה, נֶפֶשׁ יְהוּדִי הוֹמִיָּה,
וּלְפַאֲתֵי מִזְרָח קָדִימָה, עַיִן לְצִיּוֹן צוֹפִיָּה:
עוֹד לֹא אָבְדָה תִקְוָתֵנוּ, הַתִּקְוָה הַנּוֹשָׁנָה,
לָשׁוּב לְאֶרֶץ אֲבוֹתֵינוּ, לְעִיר בָּהּ דָּוִד חָנָה:

5

## SHOLOM-ALECHEM

Peace be with you, Ministering Angels of the Most High, the King of Kings, the Holy One, blessed be He.

Come in peace, angels of peace, angels of the Most High, the King of Kings, the Holy One, blessed be He.

Bless me with peace, angels of peace, angels of the Most High, the King of Kings, the Holy One, blessed be He.

Depart in peace, angels of peace, angels of the Most High, the King of Kings, the Holy One, blessed be He.

SHOLOM-ALECHEM
MAL'ACHE-HASHORES,
MAL'ACHE-ELYON, MIMELECH-
MAL'CHE-HAM'LOCHIM
HAKODOSH-BORUCH-HU.

BO'ACHEM L'SHOLOM,
MAL'ACHE-HASHOLOM,
MAL'ACHE-ELYON, MIMELECH-
MAL'CHE-HAM'LOCHIM
HAKODOSH-BORUCH-HU.

BOR'CHUNI L'SHOLOM
MAL'ACHE-HASHOLOM,
MAL'ACHE-ELYON, MIMELECH-
MAL'CHE-HAM'LOCHIM
HAKODOSH-BORUCH-HU.

TZESCHEM L'SHOLOM,
MAL'ACHE-HASHOLOM,
MAL'ACHE-ELYON, MIMELECH-
MAL'CHE-HAM'LOCHIM
HAKODOSH-BORUCH-HU.

6

## HATIKVAH

O while within a Jewish breast,
Beats true a Jewish heart,
And Jewish glances turning East,
To Zion fondly dart,—

O then our Hope—it is not dead,
Our ancient Hope and true,
Again the sacred soil to tread
Where David's banners flew.

KOL-OD-BALEVOV P'NIMO
NÉFESH-Y'HUDI HOMIYO,
UL'FA'ASE-MIZROCH KODIMO
ÁYIN L'TZION TZOFIYO.

OD LO-OVDO SIKVOSÉNU,
HATIKVO HANOSHONO,
LOSHUV L'ÉRETZ-AVOSÉNU,
L'IR BO DOVID CHONO.

7

## LORD IN THIS SACRED HOUR

Lord, in this sacred hour,
Within Thy courts we bend,
And bless Thy love, and own Thy pow'r,
Our Father and our Friend.

Thy temple is the arch
Of yon unmeasured sky;
Thy Sabbath, the stupendous march
Of grand eternity.

Lord, may that holier day
Dawn on Thy servant's sight;
And purer worship may we pay
In heaven's unclouded light!

8

## THOU SHALT REST

Come, O Sabbath day, and bring
Peace and healing on thy wing;
And to every troubled breast
Speak of the divine behest:
Thou shalt rest.

Earthly longing bid retire,
Quench the passion's baneful fire,
To the wayward, sin-oppress'd
Bring thou thy divine behest:
Thou shalt rest.

Wipe from every cheek the tear,
Banish care and silence fear;
All things working for the best,
Teach us the divine behest:
Thou shalt rest.

9

## FATHER, HEAR THE PRAYER

Father, hear the prayer we offer!
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously.

Not for ever by still waters
Would we idly quiet stay,
But would smite the living fountains
From the rocks along our way.

Be our strength in hours of weakness,
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be Thou at our side!

10

## GOD IS IN HIS HOLY TEMPLE

God is in His holy temple,
  Earthly thoughts, be silent now,
While with reverence we assemble,
  And before His presence bow.

He is with us, now and ever,
  When we call upon His name,
Aiding every good endeavor,
  Guiding every upward aim.

God is in His holy temple,
  In the pure and holy mind;
In the reverent heart and simple;
  In the soul from sin refined.

Then let every low emotion
  Banished far and silent be,
And our souls, in pure devotion,
  Lord, be temples worthy Thee.

11

## ויאתיו
## ALL THE WORLD

All the world shall come to serve Thee
  And bless Thy glorious name,
And Thy righteousness triumphant
  The islands shall acclaim,
Yea, the peoples shall go seeking
  Who knew Thee not before,
And the ends of earths shall praise Thee
  And tell Thy greatness o'er.

They shall build for Thee their altars,
  Their idols overthrown,
And their graven gods shall shame them
  As they turn to Thee alone.
They shall worship Thee at sunrise
  And feel Thy kingdom's might,
And impart Thy understanding
  To those astray in night.

With the coming of Thy kingdom
  The hills shall shout with song,
And the islands laugh exultant
  That they to God belong.
And through all their congregations,
  So loud Thy praise shall ring,
That the utmost peoples, hearing,
  Shall hail Thee crowned King.

12

# מָעוֹז צוּר

מָעוֹז צוּר יְשׁוּעָתִי, לְךָ נָאֶה לְשַׁבֵּחַ,
תִּכּוֹן בֵּית תְּפִלָּתִי וְשָׁם תּוֹדָה נְזַבֵּחַ;

לְעֵת תָּכִין מַטְבֵּחַ, מִצָּר הַמְנַבֵּחַ,
אָז אֶגְמוֹר, בְּשִׁיר מִזְמוֹר, חֲנֻכַּת הַמִּזְבֵּחַ:

יְוָנִים נִקְבְּצוּ עָלַי, אֲזַי בִּימֵי חַשְׁמַנִּים,
וּפָרְצוּ חוֹמוֹת מִגְדָּלַי, וְטִמְּאוּ כָּל הַשְּׁמָנִים;

וּמִנּוֹתַר קַנְקַנִּים, נַעֲשָׂה נֵס לַשּׁוֹשַׁנִּים,
בְּנֵי בִינָה, יְמֵי שְׁמוֹנָה, קָבְעוּ שִׁיר וּרְנָנִים:

14

# הַנֵּרוֹת הַלָּלוּ

הַנֵּרוֹת הַלָּלוּ אֲנַחְנוּ מַדְלִיקִין עַל הַנִּסִּים
וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלָאוֹת שֶׁעָשִׂיתָ
לַאֲבוֹתֵינוּ עַל־יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים. וְכָל
שְׁמֹנַת יְמֵי חֲנֻכָּה הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ וְאֵין
לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם אֶלָּא לִרְאוֹתָם
בִּלְבָד. כְּדֵי לְהוֹדוֹת לְשִׁמְךָ עַל־נִסֶּיךָ וְעַל־
יְשׁוּעָתֶךָ וְעַל־נִפְלְאוֹתֶיךָ:

13

## ROCK OF AGES

Rock of Ages, let our song
Praise Thy saving power;
Thou amidst the raging foes,
Wast our shelt'ring tower
Furious they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.

Kindling new the holy lamps
Priests approved in suffering,
Purified the nation's shrine,
Brought to God their offering.
And His courts surrounding,
Hear, in joy abounding
Happy throngs
Singing songs
With a mighty sounding.

Children of the Martyr-race,
Whether free or fettered,
Wake the echoes of the songs,
Where ye may be scattered.
Yours the message cheering
That the time is nearing
Which will see
All men free,
Tyrants disappearing.

12

## MO'OZ TZUR

MO'OZ TZUR—Y'SHU'OSI
L'CHO NO'E L'SHABÉ'ACH;
TIKON BES—T'FILOSI,
V'SHOM TODO N'ZABÉ'ACH.

L'ES TOCHIN MATBÉ'ACH,
MITZOR—HAM'NABÉACH;
OZ EGMOR, B'SHIR—MIZMOR,
CHANUKAS—HAMIZBÉ'ACH.

Y'VONIM NIKB'TZU OLAI,
AZAI BIME—CHASHMANIM;
UFOR'TZU CHOMOS—MIGDOLAI,
V'TIM'U KOL—HASH'MONIM.

UMINOSAR—KANKANIM,
NA'ASE NES LASHOSHANIM;
B'NE—VINO, Y'ME—SH'MONO,
KOV'U SHIR UR'NONIM.

14

## HANEROS HALOLU

We kindle these lights because of the miracles, the deliverances, the wonders which Thou didst work for our fathers, by means of Thy holy priests. During all the eight days of Chanukah, these lights are sacred; neither dare we make any profane use of them, but only observe them, in order that we may give thanks unto Thy name for Thy salvation.

HANEROS—HALÓLU ANÁCHNU MADLIKIN, AL—HANISIM V'AL—HAT'SHU'OS V'AL—HANIFLO'OS, SHE'OSISO LA'AVOSÉNU, AL—Y'DE KOHANÉCHO—HAK'DOSHIM. V'CHOL SH'MOMAS—Y'ME—CHANUKO HANEROS—HALÓLU KÓDESH, V'EN LÓNU R'SHUS L'HISHTAMESH BOHEM ELO LIR'OSOM BIL'VOD. K'DE L'HODOS L'SHIM'CHO AL—NISÉCHO V'AL—Y'SHU'OSÉCHO V'AL—NIF'L'OSÉCHO.

15

# אַדִּיר הוּא

אַדִּיר הוּא, אַדִּיר הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב.
בִּמְהֵרָה בִּמְהֵרָה בְּיָמֵינוּ בְקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב:

פּוֹדֶה הוּא, צַדִּיק הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב.
בִּמְהֵרָה בִּמְהֵרָה בְּיָמֵינוּ בְקָרוֹב.
אֵל בְּנֵה אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב:

רַחוּם הוּא, שַׁדַּי הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב.
בִּמְהֵרָה בִמְהֵרָה בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב:

Psalm 113

# הַלְלוּיָהּ

הַלְלוּיָהּ, הַלְלוּ עַבְדֵי יְיָ, הַלְלוּ אֶת שֵׁם יְיָ: יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם: מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַּיְיָ אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים, עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת, אֵם הַבָּנִים שְׂמֵחָה, הַלְלוּיָהּ:

## 16

### GOD OF MIGHT

God of might, God of right,
Thine be all the glory;
Thee we praise in these days,
As in ages hoary,
As we hear, year by year,
Our redemption's story.

Now as erst, when Thou first
Did'st make proclamation,
Warning loud every proud,
Every tyrant nation,
We, Thy fame still proclaim,
Bend in adoration.

Be with all, who in thrall
To their task are driven;
In Thy power speed the hour
When their chains are riven;
Earth around will resound
Joyful hymns to heaven.

## 15

### ADIR HU

ADIR–HU, ADIR–HU, YIVNE
VESO B'KOROV;
BIM'HERO, BIM'HERO,
B'YOMÉNU, B'KOROV.
EL–B'NE, EL–B'NE, B'NE VESCHO
B'KOROV.

PODE–HU, TZADIK–HU, YIVNE
VESO B'KOROV;
BIM'HERO, BIM'HERO,
B'YOMÉNU, B'KOROV.
EL–B'NE, EL–B'NE, B'NE VESCHO
B'KOROV.

RACHUM–HU, SHADAI–HU,
YIVNE VESO B'KOROV;
BIM'HERO, BIM'HERO,
B'YOMÉNU, B'KOROV.
EL–B'NE, EL–B'NE, B'NE VESCHO
B'KOROV.

Psalm 113

Hallelujah! Praise, O servants of the LORD, praise the LORD's name. Blessed be the name of the LORD from this time forth and forever. From the rising of the sun unto its setting, praised be the LORD's name. Exalted above all nations is the LORD, above the heaven is His glory. Who is like the LORD, our God, who dwells on high, who sees far below in heaven and earth? He raises up the poor from the dust: He lifts up the needy from the dunghill, to make them sit with the princes of his people. He makes the barren woman dwell in her house as a happy mother of children. HALLELUJAH!

HAL'LUYO! HAL'LU AV'DE–ADONOI, HAL'LU ES–SHEM–ADONOI. Y'HI SHEM–ADONOI M'VOROCH, ME'ATO–V'AD–OLOM. MIMIZRACH–SHÉMESH AD–M'VO'O, M'HULOL SHEM–ADONOI. ROM AL–KOL–GOYIM ADONOI, AL–HASHOMÁYIM K'VODO. MI KADONOI ELOHÉNU, HAMAGBIHI LOSHÓVES. HAMASHPILI LIR'OS BASHOMÁYIM UVO'ÓRETZ. M'KIMI ME'OFOR DOL, ME'ASHPOS YORIM EVYON. L'HOSHIVI IM–N'DIVIM, IM–N'DIVE–AMO, MOSHIVI AKÉRES–HABÁYIS, EM–HABONIM S'MECHO HAL'LUYO!

# סְפִירַת הָעֹמֶר

S'FIRAS-HO'OMER

## Counting the Omer

*(Beginning with the second night of Pesach the Omer is counted nightly till Shovous)*

# סְפִירַת הָעֹמֶר

*In Unison*

הִנְנִי מְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל־סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה. וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

RABBI'S PRAYER

*Rabbi*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

*Congregation*

## אָמֵן.

1. הַיּוֹם יוֹם אֶחָד לָעֹמֶר:
2. הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר:
3. הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר:
4. הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר:
5. הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר:
6. הַיּוֹם שִׁשָּׁה יָמִים לָעֹמֶר:
7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר:
8. הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וְיוֹם אֶחָד לָעֹמֶר:
9. הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעֹמֶר:
10. הַיּוֹם עֲשָׂרָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר:
11. הַיּוֹם אַחַד עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעֹמֶר:

*(Beginning with the second night of Pesach the Omer is counted nightly till Shovous)*

*Congregation*

*In Unison*

We observe the traditional custom of Counting the Omer, mentioned in Leviticus 23:15: "And you shall count seven full weeks, from the day after the Sabbath (Passover) when you brought the sheaf of the wave-offering, until the day after the seventh week (Shovuos), making in all fifty days."

*In Unison*

HIN'NI M'KAYEM MITZVAS—ASE SHEL—S'FIRAS—HO'ÓMER, K'MO SHEKOSUV BATORO: US'FARTEM—LOCHEM MIMOCHORAS—HASHABOS, MIYOM HAVI'ACHEM ES—ÓMER—HAT'NUFO SHÉVA—SHABOSOS T'MIMOS TIH'YÉNO, AD—MIMOCHORAS HASHABOS—HASHVI'IS TISP'RU CHAMISHIM—YOM.

RABBI'S PRAYER

*Rabbi*

Blessed be Thou, LORD our God, King of the universe, who hast sanctified us by Thy commandments, and hast enjoined upon us the Counting of the Omer.

*Congregation*

AMEN!

*Rabbi*

BORUCH ATO ADONOI, ELOHÉNU MÉLECH HO'OLOM, ASHER KID'SHÓNU B'MITZVOSOV, V'TZIVÓNU AL—S'FIRAS—HO'ÓMER.

*Congregation*

OMEN.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.
10. This is the tenth day, making one week and three days of the Omer.
11. This is the eleventh day, making one week and four days of the Omer.

1. HAYOM YOM ECHOD LO'ÓMER.
2. HAYOM SH'NE YOMIM LO'ÓMER.
3. HAYOM SH'LOSHO YOMIM LO'ÓMER.
4. HAYOM ARBO'O YOMIM LO'ÓMER.
5. HAYOM CHAMISHO YOMIM LO'ÓMER.
6. HAYOM SHISHO YOMIM LO'ÓMER.
7. HAYOM SHIV'O YOMIM SHE'HEM SHOVU'A ECHOD LO'ÓMER.
8. HAYOM SH'MONO YOMIM SHE'HEM SHOVU'A ECHOD V'YOM ECHOD LO'ÓMER.
9. HAYOM TISH'O YOMIM SHE'HEM SHOVU'A ECHOD USH'NE YOMIM LO'ÓMER.
10. HAYOM ASORO YOMIM SHE'HEM SHOVU'A ECHOD USH'LOSHO YOMIM LO'ÓMER.
11. HAY'OM ACHAD OSOR YOM SHE'HEM SHOVU'A ECHOD V'ARBO'O YOMIM LO'ÓMER.

12. הַיּוֹם שְׁנֵים עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לָעֹמֶר:
13. הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים לָעֹמֶר:
14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לָעֹמֶר:
15. הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:
16. הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:
17. הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר:
18. הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:
19. הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:
20. הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:
21. הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לָעֹמֶר:
22. הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:
23. הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:
24. הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר:
25. הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:
26. הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:
27. הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:
28. הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לָעֹמֶר:
29. הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:
30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:

12. This is the twelfth day, making one week and five days of the Omer.

13. This is the thirteenth day, making one week and six days of the Omer.

14. This is the fourteenth day, making two weeks of the Omer.

15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

21. This is the twenty-first day, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

12. HAYOM SH'NEM OSOR YOM SHE'HEM SHOVU'A ECHOD VACHAMISHO YOMIM LO'ÓMER.

13. HAYOM SH'LOSHO OSOR YOM SHE'HEM SHOVU'A ECHOD V'SHISHO YOMIM LO'ÓMER.

14. HAYOM ARBO'O OSOR YOM SHE'HEM SH'NE SHOVU'OS LO'ÓMER.

15. HAYOM CHAMISHO OSOR YOM SHE'HEM SH'NE SHOVU'OS V'YOM ECHOD LO'ÓMER.

16. HAYOM SHISHO OSOR YOM SHE'HEM SH'NE SHOVUOS USH'NE YOMIM LO'ÓMER.

17. HAYOM SHIV'O OSOR YOM SHE'HEM SH'NE SHOVU'OS USH'LOSHO YOMIM LO'ÓMER.

18. HAYOM SH'MONO OSOR YOM SHE'HEM SH'NE SHOVUOS V'ARBO'O YOMIM LO'ÓMER.

19. HAYOM TISH'O OSOR YOM SHE'HEM SH'NE SHOVU'OS VACHAMISHO YOMIM LO'ÓMER.

20. HAYOM ES'RIM YOM SHE'HEM SH'NE SHOVU'OS V'SHISHO YOMIM LO'ÓMER.

21. HAYOM ECHOD V'ES'RIM YOM SHE'HEM SH'LOSHO SHOVU'OS LO'ÓMER.

22. HAYOM SH'NAYIM V'ES'RIM YOM SHE'HEM SH'LOSHO SHOVU'OS V'YOM ECHOD LO'ÓMER.

23. HAYOM SH'LOSHO V'ESRIM YOM SHE'HEM SH'LOSHO SHOVU'OS USH'NE YOMIM LO'ÓMER.

24. HAYOM AR'BO'O V'ESRIM YOM SHE'HEM SH'LOSHO SHOVU'OS USH'LOSHO YOMIM LO'ÓMER.

25. HAYOM CHAMISHO V'ES'RIM YOM SHE'HEM SH'LOSHO SHOVU'OS V'AR'BO'O YOMIM LO'ÓMER.

26. HAYOM SHISHO V'ES'RIM YOM SHE'HEM SH'LOSHO SHOVU'OS VACHAMISHO YOMIM LO'ÓMER.

27. HAYOM SHIV'O V'ES'RIM YOM SHE'HEM SH'LOSHO SHOVU'OS V'SHISHO YOMIM LO'ÓMER.

28. HAYOM SH'MONO V'ES'RIM YOM SHE'HEM AR'BO'O SHOVU'OS LO'ÓMER.

29. HAYOM TISH'O V'ES'RIM YOM SHE'HEM AR'BO'O SHOVU'OS V'YOM ECHOD LO'ÓMER.

30. HAYOM SH'LOSHIM YOM SHE'HEM AR'BO'O SHOVU'US USH'NE YOMIM LO'ÓMER.

31. הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר:

32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:

33. הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:

34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:

35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לָעֹמֶר:

36. הַיּוֹם שִׁשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:

38. הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר:

39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:

42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת לָעֹמֶר:

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:

45. הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר:

46. הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:

48. הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:

49. הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לָעֹמֶר:

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer.

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

31. HAYOM ECHOD USH'LOSHIM YOM SHE'HEM AR'BO'O SHOVU'OS USH'LOSHO YOMIM LO'ÓMER.

32. HAYOM SH'NAYIM USH'LOSHIM YOM SHE'HEM AR'BO'O SHOVU'OS V'AR'BO'O YOMIM LO'ÓMER.

33. HAYOM SH'LOSHO USH'LOSHIM YOM SHE'HEM. AR'BO'O SHOVU'OS VACHAMISHO YOMIM LO'ÓMER.

34. HAYOM AR'BO'O USH'LOSHIM YOM SHE'HEM AR'BO'O SHOVU'OS V'SHISHO YOMIM LO'ÓMER.

35. HAYOM CHAMISHO USH'LOSHIM YOM SHE'HEM CHAMISHO SHOVU'OS LO'ÓMER

36. HAYOM SHISHO USH'LOSHIM YOM SHE' HEM CHAMISHO SHOVU'OS V'YOM ECHOD LO'ÓMER.

37. HAYOM SHIV'O USH'LOSHIM YOM SHE' HEM CHAMISHO SHOVU'OS USH'NE YOMIM LO'ÓMER.

38. HAYOM SH'MONO USH'LOSHIM YOM SHE'EM CHAMISHO SHOVU'OS USH'LOSHO YOMIM LO'ÓMER.

39. HAYOM TISH'O USH'LOSHIM YOM SHE' HEM CHAMISHO SHOVU'OS V'AR'BO'O YOMIM LO'ÓMER.

40. HAYOM AR'BO'IM YOM SHE'HEM CHAMISHO SHOVU'OS VACHAMISHO YOMIM LO'ÓMER.

41. HAYOM ECHOD V'AR'BO'IM YOM SHE' HEM CHAMISHO SHOVU'OS V'SHISHO YOMIM LO'ÓMER.

42. HAYOM SH'NAYIM V'AR'BO'IM YOM SHE'HEM SHISHO SHOVU'OS LO'ÓMER.

43. HAYOM SH'LOSHO V'AR'BO'IM YOM SHE'HEM SHISHO SHOVU'OS V'YOM ECHOD LO'ÓMER.

44. HAYOM AR'BO'O V'AR'BO'IM YOM SHE' HEM SHISHO SHOVU'OS USN'NE YOMIM LO'ÓMER.

45. HAYOM CHAMISHO V'AR'BO'IM YOM SHE'HEM SHISHO SHOVU'OS USH'LOSHO YOMIM LO'ÓMER.

46. HAYOM SHISHO V'AR'BO'IM YOM SHE' EM SHISHO SHOVU'OS V'AR'BO'O YOMIM LO'ÓMER.

47. HAYOM SHIV'O V'AR'BO'IM YOM SHE' HEM SHISHO SHOVU'OS VACHAMISHO YOMIM LO'ÓMER.

48. HAYOM SH'MONO V'AR'BO'IM YOM SHE'HEM SHISHO SHOVUOS V'SHISHO YOMIM LO'ÓMER.

49. HAYOM TISH'O V'AR'BO'IM YOM SHE' HEM SHIV'O SHOVU'OS LO'ÓMER.

*Rabbi*

הָרַחֲמָן הוּא יַחֲזִיר עֲבוֹדַת בֵּית
הַמִּקְדָּשׁ לִמְקוֹמָהּ בִּמְהֵרָה בְיָמֵינוּ,
וְהָיָה חֶלְקֵנוּ בְּתוֹרָתוֹ ;

*Congregation*

**אָמֵן.**

*In Unison*

אָנָּא בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה:
קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא:
נָא גִבּוֹר דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם:
בָּרְכֵם טַהֲרֵם רַחֲמֵם צִדְקָתְךָ תָּמִיד
גָּמְלֵם: חֲסִין קָדוֹשׁ בְּרֹב טוּבְךָ נַהֵל
עֲדָתֶךָ: יָחִיד גֵּאֶה לְעַמְּךָ פְּנֵה
זוֹכְרֵי קְדֻשָּׁתֶךָ: שַׁוְעָתֵנוּ קַבֵּל
וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלֻמוֹת:

*Rabbi*

May the All-Merciful restore Eretz Yisroel to His people, and may His Torah be our lot.

*Congregation*

AMEN.

*RESPONSIVE READING*

*Rabbi*

Almighty God! Release Thou Israel from the bonds of oppression.

*Congregation*

All-merciful God! Accept our prayer, uplift us and inspire us.

*Rabbi*

All-powerful God! Guard as the apple of the eye all who recognize Thy unity.

*Congregation*

All-righteous God! Bless us, purify us, vouchsafe righteousness unto us.

*Rabbi*

All-holy God! Guide Thy people in Thine abundant goodness.

*Congregation*

All-perfect God! Turn to Thy people who are mindful of Thy holiness.

*Rabbi*

All-knowing God! Hearken to our cry and accept our prayer.

*Rabbi*

HORACHAMON HU YACHAZIR AVODAS—BES-HAMIK'DOSH LIM'KOMO BIM'HERO V'YOMENU, V'HOYO CHELKÉNU B'SOROSO.

*Congregation*

OMEN.

*In Unison*

ONO, B'CHÓ'ACH — G'DULAS—Y'MIN'CHO, TATIR TZ'RURO. KABEL RINAS—AM'CHO, SAG'VÉNU, TAHARÉNU, NORO. NO GIBOR, DOR'SHE YICHUD'CHO, K'VOVAS SHOM'REM. BOR'CHEM, TAHARAEM, RACHAMEM. TZID'KOS'CHO, TOMID GOM'LEM. CHASIN—KODOSH, B'ROV—TUV'CHO NAHEL ADOSÉCHO, YOCHID, GE'E, L'AM'CHO P'NE, ZOCH'RE—K'DUSHOSÉCHO. SHAV'OSÉNU KABEL, USH'MA TZA'AKOSÉNU, YODÉ'A—TA'ALUMOS.

# הָאוּמָה

## The Nation

HO'UMO

## PRESIDENT'S PRAYER

God of the free, we pledge our hearts and lives today to the cause of all free mankind.

Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war, but for the days to come which shall and must unite all the children of earth.

Our earth is but a small star in the great universe. Yet of it we can make, if we choose, a planet unvexed by war, untroubled by hunger or fear, undivided by senseless distinction of race, color or theory. Grant us that courage and foreseeing to begin this task today that our children and our children's children may be proud of the name of man.

The spirit of man has awakened and the soul of man has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit, that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for our dead who died in the faith, honor for our living who work and strive for the faith, redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and valor that shall cleanse the world of oppression and the old base doctrine that the strong must eat the weak because they are strong.

Yet, most of all grant us brotherhood, not only for this day but for all our years—a brotherhood not of words but of acts and deeds. We are all of us children of earth—grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger we hunger. If their freedom is taken away our freedom is not secure. Grant us a common faith that man shall know bread and peace—that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march toward the clean world our hands can make. Amen.

1

## STAR-SPANGLED BANNER

Oh, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, thro' the perilous fight,
O'er the ramparts we watched, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there.
Oh, say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

On the shore dimly seen thro' the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream:
'Tis the star-spangled banner; oh, long may it wave
O'er the land of the free and the home of the brave.

And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion,
A home and a country should leave no more?
Their blood has washed out their foul footsteps' pollution,
No refuge could save the hireling and slave,
From the terror of flight and the gloom of the grave:
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

Oh, thus be it ever when freemen shall stand
Between their loved home and wild war's desolation,
Blessed with vict'ry and peace, may the heav'n-rescued land
Praise the Pow'r that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust!"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

2

## AMERICA

My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died!
Land of the pilgrim's pride!
From ev'ry mountain side
Let freedom ring!

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Our fathers' God, to Thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

3

## AMERICA, THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain.
And crown thy good with brotherhood
America! America! God shed His grace
on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness.
America! America! God shed His grace
on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for heroes proved
In liberating strife,
Who more than self their country
loved,
And mercy more than life.
America! America! God shed His grace
on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears.
America! America! God shed His grace
on thee,
And crown thy good with brotherhood
From sea to shining sea.

# הֶעָרוֹת

HE'OROS

# Notes

## A. PRAYER: MEANING AND VALUE

[1] Hosea 8:14 וישכח ישראל את עשהו ויבן היכלות "For Israel forgot his Maker and built palaces."

[2] One cannot help but recall Jeremiah's sarcastic outcry against those Jews who placed so much trust in the outward beauty of the Temple. (Jeremiah 7:4)

[3] Deuteronomy 30:19 החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים "I have put life and death before you, the blessing and the curse; therefore choose life."

[4] Mishnah Peah 1:1 תלמוד תורה כנגד כלם Education equals in importance all the activities combined; see Bartenuro, loc. cit.; cf. Yerushalmi Peah 1:1, where the statement is made that without education the world is lost.

[5] The plea is often heard, in campaigning for a new synagogue building, that the edifice must be sufficiently imposing to impress the non-Jew; such a "god-fearing" attitude usually results in a heavy mortgage which necessitates the curtailment of important cultural and educational activities, because the members cannot do both, meet the mortgage and finance a cultural program.

[6] In Midrash Echah Rabbati there is the statement that only education can lead back to an appreciation of the Jewish religion. הלואי אותי עזבו ותורתי שמרו. מתוך שהיו מתעסקין בה המאור שבה היה מחזירן למוטב. Would that they had forgotten Me but had kept My Torah (cf. Jeremiah 16:11); for through occupying themselves with it, its light would have led them back to the right way. cf. Yerushalmi Hagigah 1:7

[7] Genesis 1:27 ויברא אלהים את האדם בצלמו, בצלם אלהים ברא אותו. God created man in His image; in the image of God He created him. Abot 3:14 חביב אדם שנברא בצלם; חבה יתרה נודעת לו שנברא בצלם אלהים.
Beloved (by God) is man who was created in the image (of God); but a greater evidence of His love for man is the fact that it was revealed to man that he was created in the image of God.

[8] Gustav Theodor Fechner, quoted in Prayer, Friedrich Heiler, p. xiii.

[9] Shemot Rabbah, ch. 21 הכל שוין בתפלה לפני המקום. In prayer, all are equal before the All-present.

[10] Solomon Schechter, Studies in Judaism, Second Series, pp. 9, 154

[11] James Montgomery, What is Prayer?

12 Cf. Mishnah Yoma 8:9 .מה מקוה מטהר את הטמאים אף הקב"ה מטהר את ישראל As the bath cleanses the defiler, so does the LORD cleanse Israel.

13 Midrash Tehilim 115:1 .שהקב"ה מתאוה לשמוע תפלתם של ישראל The Holy One Blessed be He desires to hear the prayers of Israel. Shemot Rabbah, ch. 21 .שהקב"ה מתעטר בתפלתן של ישראל The Holy One Blessed be He adorns Himself with the prayers of Israel.

14 Psalms 27:10 כי אבי ואמי עזבוני וה' יאספני "Even though my father and my mother forsake me, the LORD will take me up."

15 Psalms 66:20 ברוך אלהים אשר לא הסיר תפלתי וחסדו מאתי: Blessed be God, who did not reject my prayer, nor turn away His mercy from me.

16 Mechilta, Exodus 14:10 .אין להם לישראל אלא תפלה Israel has nothing but prayer (for his protection against his enemies).

17 Zephaniah 3:9 כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד: For then I will change the people's language into pure speech, so that they may all call upon the LORD, and serve Him with one consent. Isaiah 2:2-4 והיה באחרית הימים נכון יהיה הר בית ה'... ונהרו אליו כל הגוים . . . ואמרו לכו ונעלה אל הר ה' אל בית אלהי יעקב ויורנו מדרכיו ונלכה בארחתיו כי מציון תצא תורה ודבר ה' מירושלים: ושפט בין הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וחניתותיהם למזמרות לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה: It shall be in the days to come, that the mountain of the LORD's house will be established . . . and all nations will stream to it . . . saying "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us of His ways, so that we may walk in His paths; for from Zion goes forth instruction, and the word of the LORD from Jerusalem." Then shall He judge between the nations, and arbitrate for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. ibid. 42:6 ואתנך . . . לאור גויים לפקח עינים עורות: "I have made you . . . a light to the nations to open blind eyes."

18 Psalms 24:3-4 מי יעלה בהר ה'. . . . נקי כפים ובר לבב "Who can ascend into the mountain of the LORD? . . . He who has clean hands and a pure heart."

19 Cf. Rashi on Genesis 1:1; Ahad Haam, Al Perashat Derachim, Middat Haddin Umiddat Harahamim, pp. 140-143

20 Genesis 4:9

21 The Hebrew עבודה AVODAH means both "worship" and "work."

22 Psalms 91:4

23 Richard Moncton Milnes.

[24] Micah 6:8

[25] Attributed to Solomon Schechter.

[26] Thomas Parnell, The Hermit

[27] Berachot 26b תפלות אבות תקנום The patriarchs established the (daily) prayer; Mechilta Exodus 14:10

[28] Genesis 19:27 וישכם אברהם בבקר אל המקום אשר עמד שם את פני ה׳ "And Abraham got up early in the morning (and went) to the place where he had stood before the LORD."

[29] ibid. 24:63 ויצא יצחק לשוח בשדה לפנות ערב "And Isaac went out to meditate in the field towards evening."

[30] ibid. 28:11 ויפגע במקום וילן שם כי בא השמש "And he (Jacob) reached the place (sanctuary ?) and tarried there for the night because the sun had set."

[31] Some explain that the Yiddish verb, *Davenen,* to pray, is corrupt from the Aramaic *D'avunan,* of our fathers; the implication being that the custom of praying thrice daily originated with the patriarchs.

[32] Psalms 55:18 ערב ובקר וצהרים אשיחה ואהמה "Evening, morning, and noon I will meditate and moan. Daniel 6:11 וזמנין תלתא ביומא הוא ברך על ברכוהי ומצלא ומודא קדם אלהה. "Thrice daily he (Daniel) kneeled, prayed, and gave thanks before his God." Cf. Berachot 26a. f.

[33] John Pierpont, Every Place a Temple

[34] So sacred was public worship to the Jew that permission was granted in extreme circumstances to hold public worship with nine males above the *Bar Mitzvah* age and one minor, under thirteen. Cf. Orah Hayyim 55:4; Berachot 47b.

[35] The phraseology in the Siddur is consistently in the plural.

[36] Late services for those who find it impossible to attend sundown worship may be said to have some traditional sanction in orthodox usage, where the late-comer has the benefit of a shortened form of public worship in the special recitation of *Borchu.*

[37] Unfortunately it is the vogue for Jewish organizations to arrange parlor meetings on Sabbath afternoons, sometimes also on Sabbath eve, for discussion and refreshments. To lend the affair some semblance of worship, the session is opened with a stereotyped "invocation" prepared by the national office, and recited mechanically; to this, the members present politely and tolerantly listen. The topics at these "shmues" sessions are seldom Jewish; too much religion has got to be avoided. Such is *Oneg Shabbat.* That such *"Oneg Shabbats"* present a definite threat to synagogue worship is self-evident.

[38] Deuteronomy 9:18, 25, 26 ואתנפל לפני ה׳. . . ארבעים יום וארבעים לילה. . . ואתפלל "And I prostrated myself before the LORD . . . for forty days and forty nights . . . and I prayed."

[39] Numbers 12:13 אל נא רפא נא לה "O God, pray, heal her."

[40] Mechilta Exodus 15:25 תפלת צדיקים קצרה. The prayer of the righteous is brief.

[41] Singer, Authorized Daily Prayer Book, p. 55.

[42] ibid. pp. 44-54; see *Sh'mone Esre* in glossary.

[43] Mishnah Berachot 4:3 אם שגורה תפלתו בפיו יתפלל שמונה עשרה ואם לאו מעין י״ח If he is fluent in prayer, let him recite the *Sh'mone Esre;* if not, let him recite the abridged form, *(Havinenu). Shegurah* has two meanings; fluent because of a quiet mind, and fluent because of the ability to recite Hebrew. See n. 61, p. 72.

[44] Shemot Rabbah, ch. 21; א״ל הקב״ה למשה עת לקצר ועת להאריך, בני שרוים בצער וים סוגר והאויב רודף ואתה עומד ומרבה בתפלה.

[45] Taanit 14b אין מטריחין את הצבור יותר מדאי. The congregation should not be wearied more than is necessary.

[46] Shevuot 15a אחד המרבה ואחד הממעיט ובלבד שיכוין את לבו לאביו שבשמים. One may do much or little; each will be rewarded so long as the heart is directed to his Father in heaven.

[47] Cf. Isaiah 59:21 רוחי אשר עליך ודברי אשר שמתי בפיך "...My spirit which is upon you and My words which I have put in your mouth..." The verse seems to imply that the first prerequisite to prayer is the spirit, rather than the words.

[48] Taanit 2a איזו היא עבודה שהיא בלב? הוי אומר זו תפלה. Which is the service of the heart? You must answer: Prayer! This does not mean that silent meditation is more important than audible recitation of prayer. It is another way of saying that there must be feeling, or kavvanah.

[49] *Kavvanah* comes from the Hebrew root כ ו ן which means to aim, to direct, to draw a straight line. *Kavvanah* has the meaning of attention (understanding the prayer), intention (approval of the ideal implied), and devotion (zealous attachment to that ideal or cause and the attempt to realize it). In its highest degree, *Kavvanah* signifies the drawing of a direct line of communication between worshipper and God.

[50] See "Omen" in Glossary, p. 76.

[51] Pesahim 50b לעולם יעסוק אדם בתורה ובמצות אע״פ שלא לשמה, שמתוך שלא לשמה בא לשמה. Man should busy himself with Torah and good deeds, even though not for their own sake, i.e., without any interest or love for them; for by engaging in the study of the Law and in good deeds, even for a selfish purpose, he will arrive, by continued practice, at the stage of doing these things for their own sake. See n. 6, p. 68.

52 Abot 2:18 וכשאתה מתפלל אל תעש תפלתך קבע אלא רחמים ותחנונים לפני המקום.

53 Second Samuel 7:18 וישב לפני ה' The usual translation is "And (David) sat down before the LORD," because the reading is *Vayeshev*. But there is the more significant Rabbinic reading of *Vayashev*, "and he quieted his mind," implying that David attuned himself for prayer. Yerushalmi Pesahim 5 end.

54 Jeremiah 12:2 קרוב אתה בפיהם ורחוק מכליותיהם. "Thou art near in their mouths but far from their thoughts."

55 Amos 4:12, הכון לקראת אלהיך ישראל. "Prepare to meet your God, O Israel."

56 Second Chronicles 12:14 ... לא הכין לבו לדרוש את ה' "...he (Rehoboam) did not set his heart to seek the LORD."

57 Berachot 5:1 אין עומדים להתפלל אלא מתוך כובד ראש.

58 Eruvin 65a כל שאין דעתו מיושבת עליו אל יתפלל. Anyone whose mind is unsettled should not pray.

59 Berachot 31a שכור אסור להתפלל

60 Eruvin 65a אבוה דשמואל כי אתי מאורחא לא מצלי תלתא יומי

61 Mishnah Berachot 5:5 אם שגורה תפלתי בפי, יודע אני שהוא מקובל ואם לא יודע אני שהוא מטורף. If my prayer is fluent in my mouth I know it is accepted; if not, I know it is rejected. There can be no question that *Shegurah* here means fluency as a result of concentrating upon the meaning of prayers, that is, reciting them with *Kavvanah*. It cannot mean a knowledge of reading Hebrew prayers, for Rabbi Hanina ben Dosa, responsible for this statement, can certainly not be accused of ignorance of the mere reading of prayers. See n. 43, p. 71.

62 Newman, The Hasidic Anthology, p. 327.

63 The very first prayer recited upon rising. מודה אני לפניך, וגו'

64 Newman, The Hasidic Anthology, p. 330.

65 ibid p. 334.

66 Ezekiel 37:1-14

67 G. E. Biddle, quoted in A Book of Jewish Thoughts, Hertz, p. 160.

## B. THE SERVICE

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LECHAH DODI, Rabbi Shelomoh Halevi, Alkabetz, Safed, first half of sixteenth century. The poem consists of nine stanzas, the first letters of which form the name of the author. The five stanzas given here preserve the name of SHeLoMoH. Solmon Schechter (Studies in Judaism, Second Series, p. 28) considers Lechah Dodi as "perhaps one of the finest pieces of religious poetry in existence . . . (It echoes Israel's) love for Bride Sabbath and hope for final redemption." The first two and last two stanzas were transltaed by Alice Lucas, 1852-1935; the middle one, "City of holiness, etc." by S. Solis-Cohen, 1857 . . . . . . . . . . . . . . . . . . . . 10
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YIGDAL, Daniel ben Judah Dayyan, fourteenth century; translation, Israel Zangwill . . . . . . . . . . . . . . . . . . . . . 48
SHACHAR AVAKESHCHA, Solomon ibn Gabirol, c. 1021-c. 1058; prolific Hebrew writer, poet and philosopher, of Spanish-Jewish period. His MEKOR CHAYIM Fons Vitae, "Fountain of Life" greatly influenced Christian thought . . . . . . . . . . . . . . . . . . . . 49

SHABBAT HAMALKAH, Chaim Nachman Bialik, 1873-1934. "... Bialik ... became the poet laureate of the Jewish renaissance ... the authentic mouthpiece of the folk-spirit ... He towers above all contemporary and even above all earlier Jewish poets from the time Hebrew ceased to be spoken in the homeland ... with perhaps the sole exception of Gabirol or of Halevi," the great poets of the Golden Age in Spain. —SHALOM SPIEGEL, Hebrew Reborn, New York, 1930, pp. 296-298 . . . . . . . . . . 50

SHALOM ALECHEM, based on Talmudic legend that two angels visit every Jewish home on Sabbath Eve. One is good, the other evil. When the Sabbath spirit pervades the Jewish home, the good angel blesses the household, "May next Sabbath be the same as this one." And the evil angel grudgingly responds, "Amen." But when the Sabbath spirit is lacking in the Jewish home, the evil angel gleefully pronounces the same formula, "May next Sabbath be the same as this one." And the good angel sadly answers, "Amen." . . . . . . . . . . . . . . . . . . . . . . 51

HATIKVAH, Jewish National Hymn, Naphthali Herz Imber, 1856-1909: Hebrew poet, best known for this poem. Israel Zangwill sketched him in the "Children of the Ghetto" as Melchitzedek Pinchas . . . . . . . 51

LORD, IN THIS SACRED HOUR, Stephen Greenleaf Bulfinch, 1809-1870 . 52

FATHER, HEAR THE PRAYER, L. M. Willis . . . . . . . . . . . 52

THOU SHALT REST, Gustav Gottheil, 1827-1903 . . . . . . . . . 52

GOD IS IN HIS HOLY TEMPLE, anonymous . . . . . . . . . . . 52

VEYE'ETAYU, All the World, anonymous, tenth century (?); translation, Israel Zangwill . . . . . . . . . . . . . . . . . . . . . 52

MA'OZ TZUR, Mordecai (?), thirteenth century (?) . . . . . . . . 53

ROCK OF AGES, Gustav Gottheil . . . . . . . . . . . . . . 53

HANEROS HALOLU, Talmudic . . . . . . . . . . . . . . . 53

ADDIR HU, Passover Haggadah . . . . . . . . . . . . . . 54

GOD OF MIGHT, Gustav Gottheil . . . . . . . . . . . . . . 54

ANA BECHO'ACH, author unknown . . . . . . . . . . . . . 59

PRESIDENT'S PRAYER, Franklin Delano Roosevelt, in his United Nations Flag Day address, June 14, 1942; written especially for this occasion by Stephen Vincent Benét, 1898-1943 . . . . . . . . . . . . . . 62

STAR SPANGLED BANNER, Francis Scott Key, 1780-1843 . . . . . . 63

AMERICA, Samuel Francis Smith, 1808-1895 . . . . . . . . . . . 64

O BEAUTIFUL FOR SPACIOUS SKIES, Katharine Lee Bates, 1895-1929 . . 65

## C. GLOSSARY

*Jews, whatever their native speech may be, should have an understanding of certain Hebrew terms used in connection with religious life. The following are such terms, employed in this prayer book. The pronunciation is Ashkenazic employed by our worshippers, followed by the Sephardic reading heard in Palestine. The literal translation of each term is given first, followed by its bearing upon our religious life.*

AMIDO, *Amidah*, standing. One of the three important prayers of the service, the other two being the Sh'ma (Shema) and Olenu (Alenu). It is recited thrice daily while standing. See Sh'mone Esre, T'filo.

ARVIS, *Arvit*, evening. A designation for the evening service; rarely used. See Ma'ariv.

ASERES Y'ME S'SHUVO, *Aseret Yeme Teshuvah*, Ten Days of Penitence. The first ten days of Tishre, beginning with the first day of Rosh Hashono (Rosh Hashanah) and culminating on Yom Kippur. On these days certain sections and phrases are included in the Sh'mone Esre.

BIRKAS AVELIM, *Birkat Avelim*. Blessing the mourners. See M'nachem Ovel.

CHANUKO, *Hanukkah*, dedication. The eight days, beginning on the twenty-fifth of Kislev, which commemorate the heroic deeds of the Maccabeans in their War of Liberation against the Syrian tyrant Antiochus. English, Feast of Dedication, Feast of Lights, Feast of Illumination.

CHOL HAMO'ED, *Chol Hamo'ed*, the common days of the festival. The half-festive days intervening between the first and last days of Passover or of Tabernacles.

ERETZ YISROEL, *Eretz Israel*, Land of Israel, Palestine.

KABOLAS SHABOS, *Kabbalat Shabbat*, welcoming the Sabbath. The first part of the Sabbath eve service, from L'chu N'ran'no to Borchu.

KADDISH, holy, sacred, sanctified. Prayer of praise beginning with Yisgadal v'yiskadash. Three variants of the Kaddish are employed in the service; the half Kaddish, the full Kaddish or Kaddish Tiskabel, both recited by the Reader; and Kaddish Yosom or Mourner's Kaddish.

KADDISH YOSOM, *Kaddish Yatom,* orphan's or mourner's Kaddish.

KAVONO, *Kavvanah,* see pp. xviiff.; n. 49, p. 71.

KIDDUSH, sanctification. The sanctification prayer of the Sabbath or the Festival, recited over wine, symbol of life, joy, and abundance.

K'RIAS SH'MA, *Keri'at Shema,* the reading of the passage beginning with "Hear, O Israel," Confession of Faith. The Sh'ma is recited thrice daily, in the morning service, evening service, and before retiring for the night.

MA'ARIV, who brings on evening. The word, taken from the closing benediction in the first paragraph of the evening prayer, designates the evening service.

MIDRASH, interpretation (of Bible); a collection of Rabbinic homiletical works.

MISHNAH, teaching; collection of oral law which is an expansion of Biblical law; compiled by Rabbi Judah the Prince, second century of our era; it is divided into six orders, and together with the Gemara (discussion of law) forms the Talmud.

M'NACHEM OVEL, *Menachem Avel,* comforting a mourner. It is deemed an important religious act to visit a mourner during Shivah, the first week of mourning, and offer consolation. Escorting mourners into the synagogue after L'cho Dodi where they receive the comfort of the Rabbi is a beautiful custom that has unfortunately fallen into disuse, even among orthodox Jews. It is reintroduced in this prayer book.

M'NUCHAS SHOLOM, *Menuchat Shalom,* peaceful rest. The title of the prayerbook is a phrase which occurs in the Sh'mone Esre of the Sabbath afternoon service.

NICHUM AVELIM, comforting the mourners. See M'nachem Ovel.

OMEN, *Amen,* true, so be it. This response to a benediction is the most frequently used. It goes without saying that the worshipper is duty bound to listen attentively to the Reader, so that his response "Amen" will be an honest one. The Rabbis of the Talmud warn against an "orphan Amen," that is responding "Amen" to a benediction which the worshipper has not heard. Cf. Berachot 47a; 53b; see Kavono.

OMER, sheaf, later came to mean the amount of corn that is gotten from one sheaf of wheat; an ancient Hebrew dry measure approximately equal to 5.1 pints. See S'firo.

PESACH, *Pessach, Passover*. The festival observed for eight days, beginning on the fifteenth of Nisan, which commemorates the liberation of ancient Israel from Egyptian bondage. The first two and the last two days are observed as full holidays, the intervening four are half-festive days.

ROSH CHODESH, *Rosh Chodesh,* head of the month, new moon. The Jewish month consists of either twenty-nine or thirty days. In a thirty-day month, the last day is considered the first day of the following month. Rosh Chodesh, then, is observed for one or two days, depending on the length of the preceding month. In ancient days this was considered an important festival. Now it is observed by few, but is still given recognition in public worship by the inclusion of special prayers.

S'FIRAS HO'OMER, *Sephirat Ha'omer,* the counting of the Omer. See S'firo.

S'FIRO, *Sephirah, counting*. This refers to the counting of the days of the Omer, beginning on the second night of Pesach and ending on the night before Shovuos, making in all forty-nine days. The custom connects the two most outstanding events in Jewish history, Redemption and Revelation. The Jew counts the days after Passover, when he was freed from slavery, anxiously awaiting the day that commemorates the most important event in human history—the Divine proclamation of eternal principles which alone can guide man and help him to establish peace and happiness for all. Because tradition has it that a plague broke out among the followers of Rabbi Akivah and Bar Kochbah, the days of S'firo are considered as a season of mourning. No marriages are permitted during this season, excepting on Rosh Chodesh, which is a semi-holiday, and Lag Bo'omer, the thirty-third day of S'firo when the plague ended.

SHABOS, *Shabbat,* day of rest. The seventh day of the week observed from sundown on Friday till sunset on Saturday. It is one of Israel's choicest contributions to the life of men . Physical rest and spiritual sustenance characterize its observance.

SHABOS SHUVO, *Shabbat Shuvah,* Sabbath of Penitence. The Sabbath between Rosh Hashono and Yom Kippur is so called from the opening word of the Haftoro, the prophetic portion for the day, which begins with "shuvo," "return."

SH'MONE ESRE, *Shemoneh Esreh*, eighteen. Another name for the Amido or standing prayer. It is called "the eighteen" because the week day prayer contained eighteen benedictions. Some of these refer to daily cares and are omitted on Sabbath when Sh'mone Esre contains only seven benedictions. See Amido, T'filo.

SHOVU'OS, *Shavuot*, weeks. The festival commemorating the receiving of the Torah on Sinai, observed on the sixth and seventh of Sivan. It is known as Feast of Weeks, Pentecost, Season of Revelation. Confirmation of boys and girls takes place on this holiday.

SUKOS, *Sukkot*, huts, tents, booths, tabernacles. The Feast of Thanksgiving which comes five days after Yom Kippur. It is of nine days' duration; the first and the last two days being full holidays, while the intervening five days are semi-festive. The seventh day is known as Hoshano Rabo (Hoshanah Rabbah), the eighth, Sh'mini Atzeres (Shemini Azeret), and the ninth, Simchas Toro (Simchat Torah).

TALMUD, teaching, study; see Mishnah.

TORAH, teaching, study, law; in its narrower sense, it refers to the Pentateuch or Five Books of Moses; in its wider meaning it includes all the books of the Bible and all the oral traditions of the Rabbis.

T'FILAS LEL SHABOS, *Tephilat Lel Shabbat*, the prayer for the evening of Sabbath. The Sabbath eve service.

T'FILO, *Tephillah*, prayer. This is another name for the Sh'mone Esre, which in the liturgy is known as THE PRAYER. See Amido, Sh'mone Esre.

ZION, synonym for Jerusalem or in a wider sense, for the Holy Land.

## D. SYSTEM OF TRANSLITERATION

The system employed in this book is not the scientific nor even accepted system of transliteration. Prompted by the desire to make this prayer book of practical value, a simple device is presented for transliterating the Hebrew according to the Ashkenazic pronunciation.

# I. THE ALPHABET

| | | |
|---|---|---|
| 1. Alef[1] | א | ' |
| 2. Bays | בּ | b |
| 3. Vays | ב | v |
| 4. Gimel[2] | ג | g |
| 5. Dalet | ד | d |
| 6. Hay | ה | h |
| 7. Vov | ו | v |
| 8. Zeyen | ז | z |
| 9. Ches[3] | ח | ch |
| 10. Tes | ט | t |
| 11. Yud | י | y |
| 12. Kof | כּ | k |
| 13. Chof[4] | כ | ch |
| 14. Chof (fin | ך | ch |
| 15. Lamed | ל | l |
| 16. Mem | מ | m |
| 17. Mem (final) | ם | m |
| 18. Nun | נ | n |
| 19. Nun (final) | ן | n |
| 20. Samech | ס | s |
| 21. Eyen[5] | ע | ' |
| 22. Pay | פּ | p |
| 23. Fay | פ | f |
| 24. Fay (final) | ף | f |
| 25. Tzadi | צ | tz |
| 26. Tzadi (final) | ץ | tz |
| 27. Kuf | ק | k |
| 28. Raysh | ר | r |
| 29. Shin | שׁ | sh |
| 30. Sin | שׂ | s |
| 31. Tov | תּ | t |
| 32. Sov | ת | s |

1 Alef has no equivalent in English. Our transliteration is ' ; e.g., YISRO'EL.
2 Gimel is always hard, as 'g' in 'go'.
3 Ches is sounded like 'h', but harshly aspirated.
4 Chof has the sound of the German 'ch' as in 'ich'.
5 Eyen has no equivalent in English. Our transliteration is ' ; e.g., YA'AKOV.

# II. THE VOWELS

| | | | |
|---|---|---|---|
| 1. Komatz | ◌ָ | o | as in soft |
| 2. Patach | ◌ַ | a | as in father |
| 3. Segol | ◌ֶ | e | as in bed |
| 4. chirik | ◌ִ | i | as in big |
| 5. chirik godol | ◌ִי | i | as in bee |
| 6. Tzayre | ◌ֵ | e | as in they |
| 7. Shuruk | וּ | u | as in pool |
| 8. Kubutz | ◌ֻ | u | as in full |
| 9. Cholom | וֹ | o | as in no |
| 10. Sh'vo[1] | ◌ְ | ' | silent |

1 There are two kinds of Sh'vo: the silent, and the vocal which is here transliterated by ' , and which has the sound of 'e' in 'the'; e.g., LIF'NE.

## III. OTHER SYMBOLS

1. The Accent: The accent generally falls upon the last syllable. When a syllable other than the last is accented, it is inidcated by the sign ′ e.g. OHOLÉCHO.

2. The Makeph, or hyphen, is used to join words that are closely knit together; e.g. M'ON–BESECHO, LIF'NE–ADONOI–OSI.

3. The Apostrophe is used
   a. to point out the vocal Sh'vo; and
   b. to separate two vowels, showing that both must be pronounced; e.g. BO'ACHEM.

# תָּכְנִיּוֹת

TOCHNIYOS

# Suggested Programs

# SUGGESTED PROGRAMS FOR FIVE SABBATHS

## FOR THE FIRST SABBATH


1. MA-TÓVU I . . . . . . . . . . . . *Rabbi* . . . . . . 2
2. THOU SHALT REST . . . . . . . . . . *Choir* . . . . . . 52
3. L'CHU N'RAN'NO . . . . . . . . . . .*Responsive Reading* . 4
4. L'CHO DODI I . . . . . . . . . . . *Choir* . . . . . . 10
5. IT IS GOOD TO GIVE THANKS . . . . . *Rabbi* . . . . . . 14
6. ADONOI MOLOCH I . . . . . . . . . . *Unison* . . . . . 15
7. BAME MADLIKIN I—Hebrew & English . . . *Rabbi* . . . . . . 17
8. BOR'CHU . . . . . . . . . . . . . . . . . . . . . 20
9. RABBI'S PRAYER
10. AHAVAS OLOM . . . . . . . . . . *Choir* . . . . . . 21
11. SH'MA . . . . . . . . . . . . . . . . . . . . . 22
12. V'OHAVTO I . . . . . . . . . . *Unison* . . . . . 23
13. THAT YOUR LIFE . . . . . . . . . *Rabbi* . . . . . . 25
14. EMES VE'EMUNO . . . . . . . . . *Responsive Reading* . 26
15. THOU ART OUR REFUGEE . . . . . . *Rabbi* . . . . . . 27
16. GRANT, O HEAVENLY FATHER . . . . . *Rabbi* . . . . . . 28
17. V'SHOMRU . . . . . . . . . . . *Unison* . . . . . 29
18. KADDISH . . . . . . . . . . . . *Choir* . . . . . . 29
19. AMIDO . . . . . . . . . . . . . . . . . . . . . 30
20. MAY THE WORDS . . . . . . . . . *Choir* . . . . . . 37
21. BLESSED BE THOU . . . . . . . . *Rabbi* . . . . . . 38
22. VAY'CHULU . . . . . . . . . . . *Choir* . . . . . . 38
23. KIDDUSH . . . . . . . . . . . . . . . . . . . . 40
24. SHÁCHAR AVAKESHCHO . . . . . . . . *Choir* . . . . . . 49

SERMON

25. OLÉNU . . . . . . . . . . . . . *Rabbi* . . . . . . 41
26. WE BOW . . . . . . . . . . . . *Choir* . . . . . . 41
27. SHEHU NOTE . . . . . . . . . . *Unison* . . . . . 41
28. WE FERVENTLY HOPE . . . . . . . . *Rabbi* . . . . . . 42
29. V'HOYO . . . . . . . . . . . . *Choir* . . . . . . 42
30. MEDITATION I . . . . . . . . . . *Rabbi* . . . . . . 43
31. MOURNER'S KADDISH . . . . . . . . . . . . . . . . 44
32. ADON OLOM . . . . . . . . . . . *Choir & Congregation* 47
33. BENEDICTION

## FOR THE SECOND SABBATH

| | | | |
|---|---|---|---|
| 1. | INVOCATION | | |
| 2. | MA-TOVU I | *Choir* | 2 |
| 3. | COME, LET US SING | *Responsive Reading* | 4 |
| 4. | L'CHO DODI II | *Responsive Reading* | 11 |
| 5. | TOV L'HODOS | *Choir* | 14 |
| 6. | ADONOI MOLOCH II | *Responsive Reading* | 16 |
| 7. | BAME MADLIKIN II—Hebrew & English | *Rabbi* | 17 |
| 8. | BOR'CHU | | 20 |
| 9. | ASHER BID'VORO | *Unison* | 20 |
| 10. | THINE ETERNAL LOVE | *Rabbi* | 21 |
| 11. | SH'MA | | 22 |
| 12. | AND THOU SHALT LOVE | *Rabbi* | 23 |
| 13. | L'MA'AN YIRBU | *Rabbi* | 25 |
| 14. | IT IS EVERLASTINGLY TRUE | *Responsive Reading* | 26 |
| 15. | V'RO'U VONOV | *Rabbi* | 27 |
| 16. | HASHKIVENU | *Choir* | 28 |
| 17. | ISRAEL MUST KEEP THE SABBATH | *Rabbi* | 29 |
| 18. | KADDISH | *Choir* | 29 |
| 19. | AMIDO | | 30 |
| 20. | YIH'YU L'ROTZON | *Choir* | 37 |
| 21. | BORUCH ATO | *Rabbi* | 38 |
| 22. | HEAVEN AND EARTH | *Unison* | 38 |
| 23. | KIDDUSH | | 40 |
| 24. | FATHER, HEAR THE PRAYER | *Choir* | 52 |
| | SERMON | | |
| 25. | LET US ADORE | *Rabbi* | 41 |
| 26. | VA'ANACHNU | *Choir* | 41 |
| 27. | HE FASHIONED | *Unison* | 41 |
| 28. | AL-KEN N'KAVE | *Rabbi* | 42 |
| 29. | THE LORD SHALL BE KING | *Choir* | 42 |
| 30. | MEDITATION II | *Rabbi* | 43 |
| 31. | MOURNER'S KADDISH | | 44 |
| 32. | YIGDAL | *Choir & Congregation* | 48 |
| 33. | BENEDICTION | | |

## FOR THE THIRD SABBATH

| | | | |
|---|---|---|---|
| 1. | HOW GOODLY ARE THY TENTS | *Rabbi* | 2 |
| 2. | SHABOS HAMALKO | *Choir* | 50 |
| 3. | HOVU LA'ADONOI | *Unison* | 7 |
| 4. | COME FORTH, MY FRIEND | *Choir* | 10 |
| 5. | IT IS GOOD TO GIVE THANKS | *Unison* | 14 |
| 6. | THE LORD REIGNS | *Rabbi* | 15 |
| 7. | BAME MADLIKIN III—Hebrew & English | *Rabbi* | 18 |
| 8. | BOR'CHU | | 20 |
| 9. | WE BLESS THEE | *Unison* | 20 |
| 10. | AHAVAS OLOM | *Choir* | 21 |
| 11. | SH'MA | | 22 |
| 12. | V'OHAVTO II | *Responsive Reading* | 24 |
| 13. | THAT YOUR LIFE | *Rabbi* | 25 |
| 14. | EMES VE'EMUNO | *Responsive Reading* | 26 |
| 15. | THOU ART OUR REFUGE | *Rabbi* | 27 |
| 16. | GRANT, O HEAVENLY FATHER | *Rabbi* | 28 |
| 17. | V'SHOMRU | *Choir* | 29 |
| 18. | KADDISH | *Choir* | 29 |
| 19. | AMIDO | | 30 |
| 20. | MAY THE WORDS | *Choir* | 37 |
| 21. | BLESSED BE THOU | *Rabbi* | 38 |
| 22. | MOGEN OVOS | *Choir* | 39 |
| 23. | KIDDUSH | | 40 |
| 24. | EARLY WILL I SEEK THEE | *Choir* | 49 |
| | SERMON | | |
| 25. | OLENU | *Rabbi* | 41 |
| 26. | WE BOW | *Choir* | 41 |
| 27. | SHEHU NOTE | *Unison* | 41 |
| 28. | WE FERVENTLY HOPE | *Rabbi* | 42 |
| 29. | V'HOYO | *Choir* | 42 |
| 30. | MEDITATION III | *Rabbi* | 43 |
| 31. | MOURNER'S KADDISH | | 44 |
| 32. | SHOLOM ALECHEM | *Choir & Congregation* | 51 |
| 33. | BENEDICTION | | |

## FOR THE FOURTH SABBATH

| | | | |
|---|---|---|---|
| 1. | MA-TOVU II | *Responsive Reading* | 3 |
| 2. | LORD, IN THIS SACRED HOUR | *Choir* | 52 |
| 3. | ASCRIBE UNTO THE LORD | *Responsive Reading* | 7 |
| 4. | L'CHO DODI II | *Responsive Reading* | 12 |
| 5. | TOV L'HODOS | *Unison* | 14 |
| 6. | ADONOI MOLOCH I | *Rabbi* | 15 |
| 7. | BAME MADLIKIN I-IV—(Hebrew) | *Rabbi* | 17 |
| 8. | BOR'CHU | | 20 |
| 9. | ASHER BID'VORO | *Unison* | 20 |
| 10. | AHAVAS OLOM | *Rabbi* | 21 |
| 11. | SH'MA | | 22 |
| 12. | VOHAVTO I | *Rabbi* | 23 |
| 13. | LMĂ'AN YIRBU | *Rabbi* | 25 |
| 14. | IT IS EVERLASTINGLY TRUE | *Responsive Reading* | 26 |
| 15. | V'RO'U VONOV | *Unison* | 27 |
| 16. | HASHKIVÉNU | *Unison* | 28 |
| 17. | ISRAEL MUST KEEP THE SABBATH | *Rabbi* | 29 |
| 18. | KADDISH | *Choir* | 29 |
| 19. | AMIDO | | 30 |
| 20. | YIH'YU L'ROTZON | *Choir* | 37 |
| 21. | BORUCH ATO | *Rabbi* | 38 |
| 22. | HE WITH HIS WORD | *Unison* | 39 |
| 23. | KIDDUSH | | 40 |
| 24. | ALL THE WORLD | *Choir* | 52 |
| | SERMON | | |
| 25. | LET US ADORE | *Rabbi* | 41 |
| 26. | VA'ANĂCHNU | *Choir* | 41 |
| 27. | HE FASHIONED | *Unison* | 41 |
| 28. | AL-KEN N'KAVE | *Rabbi* | 42 |
| 29. | THE LORD SHALL BE KING | *Choir* | 42 |
| 30. | 30. MEDITATION IV | *Rabbi* | 43 |
| 31. | MOURNER'S KADDISH | | 44 |
| 32. | HATIKVAH | *Choir & Congregation* | 51 |
| 33. | BENEDICTION | | |

## FOR THE FIFTH SABBATH


1. INVOCATION
2. QUEEN SABBATH . . . . . . . . . . . *Rabbi* . . . . . . 50
3. GOD IS IN HIS HOLY TEMPLE . . . . . . *Choir* . . . . . . 52
4. MEDITATION—Psalms 95-99 . . . . . . . *Rabbi* . . . . . . 4
5. MEDITATION—L'cho Dodi . . . . . . . . *Rabbi* . . . . . . 10
6. L'CHO DODI I. . . . . . . . . . . . *Choir* . . . . . . 10
7. MEDITATION—Tov L'hodos . . . . . . . *Rabbi* . . . . . . 14
8. TOV L'HODOS . . . . . . . . . . . . *Choir* . . . . . . 14
9. BAME MADLIKIN I-IV—English . . . . . *Rabbi* . . . . . . 17
10. BOR'CHU . . . . . . . . . . . . . . . . . . . . . . 20
11. RABBI'S PRAYER
12. AHAVAS OLOM . . . . . . . . . . . *Choir* . . . . . . 21
13. SH'MA . . . . . . . . . . . . . . . . . . . . . . 22
14. V'OHAVTO II . . . . . . . . . . . *Responsive Reading* . 24
15. THAT YOU SHALL REMEMBER . . . . . *Rabbi* . . . . . . 25
16. LOOK DOWN . . . . . . . . . . . . *Rabbi* . . . . . . 27
17. HASHKIVENU . . . . . . . . . . . . *Choir* . . . . . . 28
18. GRANT, O HEAVENLY FATHER . . . . . *Rabbi* . . . . . . 28
19. V'SHOM'RU . . . . . . . . . . . . *Choir* . . . . . . 29
20. ISRAEL MUST KEEP THE SABBATH . . . . *Rabbi* . . . . . . 29
21. KADDISH . . . . . . . . . . . . . *Choir* . . . . . . 29
22. MEDITATION—Amido . . . . . . . . . *Rabbi* . . . . . . 30
23. SILENT PRAYER . . . . . . . . . . . . . . . . . . . 37
24. YIH'YU L'ROTZON & MAY THE WORDS . . *Choir* . . . . . . 37
25. BORUCH ATO . . . . . . . . . . . . *Rabbi* . . . . . . 38
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